

# MANKIND

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## Foreword

SINCE the Exhibition of Native Arts and Crafts, held by the Society in conjunction with "The Telegraph" in the "Sun" Buildings, there has been an increasing interest in the science dealing with the study of Man. The membership of the Society has been considerably augmented, and a similar Anthropological Society has been founded in Victoria to carry on work in that State. There are now three societies in Australia, for in South Australia one has been functioning for a number of years, and we hope in the near future to hear of others in each of the States.

In New South Wales, members of our Society have been carrying out much useful field work, but, owing to the passing of the Aborigines, we are

handicapped by the almost entire absence of information, and our conclusions are necessarily speculative. The deserted camping grounds and rock shelters still present problems for investigation, and it is possible that some of them may eventually yield evidence of importance in such matters as the antiquity of Man in Australia, the origin of his lithic culture, and his conjectured contact with the ancient Tasmanians. The Society realizes the importance of systematic field work, but it is an expensive item and needs financial encouragement.

All the illustrations in this issue of MANKIND are from blocks kindly lent by Sun Newspapers, Ltd., for which courtesy we tender thanks.

## Proceedings of the Society

JULY 18, 1933

THE President, Dr. Wardlaw, occupied the chair. Mr. F. E. Williams, Government Anthropologist of Papua, was present.

Nominations for Membership : Miss E. Collins, Mr. E. Ramsden.

Members Elected : Mrs. Malcolm MacCormick.

Mr. Gregory Bateson was then called upon to deliver his lecture "Death and Reincarnation on the Sepik River." He contrasted the effects upon the community of the death of a commoner in which only the immediate relatives and clan members are concerned, with that of a renowned warrior, an important individual, for whom the whole community mourns. His skull is stuffed and retained as a good omen or charm. The dead are buried on elevated land, usually in a deserted village, beneath the floor of a house. The mourning ceremonies react through two channels, the initiatory age-grade, and the totemic clans. Death is avenged by clans, and in this instance of the warrior there had been about twelve deaths on each

side, originating in a brawl during initiation, during which he had killed a man of another clan. The spirits of the dead are blown back to the village as a mist, by the east wind. They re-enter the mother's womb, and are reincarnated. An important individual may be reincarnated in several lines of descent.



A La Perouse half-caste posing with North Queensland shield.

AUGUST 8, 1933

The President occupied the chair.

Members Elected : Miss E. Collins, Mr. E. Ramsden.

Dr. R. Fortune spoke on "The Family Life of the Mondugumor Tribe." He dealt with the marriage systems of primitive peoples, tracing out the matrilineal, patrilineal and other systems, with and without fixed patterns.

Dr. Mead dealt with food and growth amongst the Arapesh of the Wiwiak Mountains, Mandated Territory of New Guinea. Food, she stated, is the motive force that keeps the wheels of society moving, it being an important cohesive factor in social and ceremonial life. It is conserved to grow children, and male children are valued, as the environ-

ment is mountainous, with little natural food resources. Taro and yams are grown, pigs raised, game hunted, and other vegetable foods collected in the bush. Coconuts are only eaten at feasts. Each family has a small plot which it cultivates in a number of other families' gardens some miles away: each man has a partner with whom he exchanges food. All food is divided between the active members of the community and the old people. If a man has a very good crop he gives a feast and distributes to the community. Growth is the important and principal concern of the people, and the social sanctions and restrictions are aimed to make it a success.



## ANNUAL MEETING, OCTOBER 17, 1933.

The Hon. Secretary read the minutes of the preceding Annual Meeting and the Annual Report for 1933. The Hon. Treasurer read the Balance Sheet. These were confirmed.

The following office-bearers were elected for 1934: *Patron*: His Excellency Sir Philip Game; *Vice-Patron*: His Excellency Sir Hubert Murray; *President*: Mr. Keith Kennedy; *Vice-Presidents*: Dr. H. S. H. Wardlaw (retiring President), Dr. A. P. Elkin; *Council*: Dr. C. Anderson, Prof. A. N. Burkitt, Messrs. Robert Turner, H. G. Wright, Carlyle Greenwell; *Hon. Secretary*: Mr. F. D. McCarthy; *Hon. Treasurer*: Mr. R. H. Goddard.

Nominations for Membership: Miss P. Kaberry, B.A.

Members Elected: Mrs. E. H. Freeman, Mr. McKeown, Jr.

Dr. Wardlaw then called upon the new President, Mr. Keith Kennedy, to take the chair.

Mr. Kennedy thanked Dr. Wardlaw for his work in connection with the Society and the interest he had shown in its activities.

Dr. Wardlaw delivered the Presidential Address on "Some Aspects of the Relation of Man to his Environment."

## OCTOBER 19, 1933

The President, Dr. Halcro Wardlaw, occupied the chair.

Nominations for Membership: Mrs. E. H. Freeman, Mr. McKeown, Jr.

Don Raphael Medina Mattei then spoke on "Glimpses of the Native

Races of Central America." He dealt with the Central American native races in a very refreshing lecture. The President tendered the thanks of the Society to the lecturer, and a vote of thanks was carried by acclamation.

## SPECIAL MEETING, NOVEMBER 21, 1933.

The President, Mr. Keith Kennedy, occupied the chair.

Member Elected: Miss P. Kaberry.

The Rev. J. Needham delivered a lecture upon "Missions and Anthropology." He dealt especially with the aims and objects of the mission movement in Australia, its methods, teachings and the organization of the mission

stations. A vote of thanks was carried by acclamation.

An album of photographs of the natives of the recently explored Mt. Hagen area in the interior of New Guinea, and some specimens of hafted adzes, were kindly loaned by Mr. J. Taylor, Assistant District Officer, and Mr. Leahy, for exhibition to members.

## SPECIAL MEETING, NOVEMBER 30, 1933.

The President, Mr. Keith Kennedy, called upon Mr. M. Leahy and Mr. J. Taylor to screen films of the natives of the Mt. Hagen area in the interior of New Guinea. These people live in highly organized agricultural communities, with a remarkable system of gardening. They use shell currency, and their material culture exhibits

considerable artistic ability. This is the first expedition to penetrate this unexplored region. The President then thanked Messrs. Leahy and Taylor for the opportunity of exhibiting these unique films to the members of the Society, and Mr. Taylor for his interesting lecture. The vote of thanks was carried by acclamation.

## FEBRUARY 20, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for Membership: Prof. Dr. K. Absolon, Brunn, Czecho-Slovakia, Mr. E. M. Allan, Miss M. Arnott, Miss E. B. Booth, Mr. T. G. Crooks, Dr. Grace Cuthbert, Messrs. M. and R. P. Farrar, Rev. A. O. Hardie, Mr. F. Hine, Mr. E. A. Holden, Rev. S. Howard, Miss L. Kaylock, Rev. J. Long, Miss Rita Low, Miss D. Mackellar, Messrs. G. F. Manuel, Don R. Medina Mattei, F. C. Moore, W. J. Morden, S. G. Moriarty, C. Nauthe, Capt. J. Robins, R.N., Mr. A. H. Smith, Miss B. Wright.

Member Elected: Miss P. Kaberry.

Mr. R. Turner gave notice of motion "That the words 'New South Wales' in the second line of clause A. 1. be altered to 'Australasia.'"

Sir Colin MacKenzie was then called upon to deliver his address upon the case of Frederick Bayley Deeming, who was hanged in 1892 for the murder of six persons. He traced the history of the criminal, and discussed the psychology of the case. He then compared the anatomical and physical features with those of anthropoid apes, primitive types of man, and of modern man. A discussion followed. (A detailed account of this lecture is published in this issue of MANKIND under the heading of "Frederick Bayley Deeming.")

## MARCH 20, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for Membership: Mr. R. L. Black, Leeton, Mr. J. MacGrogan, Singleton, Miss E. W. Corden, Mr. F. Slater, Drummoyne.

Members Elected: Prof. Dr. K. Absolon, Brunn, Czecho-Slovakia, Mr. E. M. Allan, Miss M. Arnott, Miss E. B. Booth, Mr. T. G. Crooks, Dr. Grace Cuthbert, Messrs. M. and R. P. Farrar, Rev. A. O. Hardie, Mr. F. Hine, Mr. E. A. Holden, Rev. S. Howard, Miss L. Kaylock, Rev. J. Long, Miss Rita Low, Miss D. Mackellar, Messrs. F. G. Manuel, Don R. Medina Mattei, F. C. Moore, W. J. Morden, S. G. Moriarty, C. Nauthe, Capt. J. Robins, R.N., Mr. A. H. Smith, Miss B. Wright.

As an introduction to his lecture upon "Magic and Medicine in Tanga," Mr. Bell sketched the social organization and occupations of the people, and their environment. Disease, the lecturer continued, is not regarded as a natural

and normal occurrence, but is considered to be the result of the machinations of evil spirits, or of human beings who have enlisted the aid of some supernatural power. The transgression of tribal taboos brings disease in its train. The natives have a surprisingly detailed, though not entirely accurate, knowledge of the human body. Again, their knowledge of the healing properties of certain herbs enables the medicine man to effect cures. These men also resort to magic in order to expel the evil thing which is believed to enter into the patient. They employ imitative and contagious magic to bring this end about, at the same time using herbs and massage as auxiliary measures. The lecture was illustrated by lantern slides. A discussion followed. The Chairman then called upon Mr. Turner to introduce his notice of motion that "the word 'New South Wales' be altered to 'Australasia' in the Constitution A. 1." The meeting closed on the motion of the Chairman.



## Geographical Nomenclature

### LARMER'S NATIVE NAMES OF POINTS AT PORT JACKSON

(By FREDERIC SLATER.)

ABORIGINAL names for points of land at Port Jackson were jotted down in 1832 by J. Larmer, a surveyor employed in the New South Wales Government service from 1829 to 1860. Although in 1834 Larmer compiled nine vocabularies, he gave no meanings to the names in the Port Jackson list. In 1898 Professor T. P. Anderson Stuart, M.D., received from the Lands Department a copy of "Larmer's Native Vocabulary," together with the Port Jackson list of names. These were printed in the *Journal of the Royal Society of New South Wales*, Vol. XXXII, 1898. There they have remained for another 36 years—102 years in all—awaiting elucidation. Many people have sought information concerning the names, but have had to be satisfied with the answer "They are aboriginal place names." The Aborigines had no alphabet or picture writing, and consequently the recording of these place names was more obscure than hieroglyphics or Babylonian cuneiform, and the language itself as dead as languages that came before Latin or Greek.

Despite the definite views of the Surveyor-General, Major T. L. Mitchell,

that the natives could furnish names for every flat and almost every hill, and his insistence on the surveyors getting those names, the Aborigines had few if any place names, and with two or three exceptions they left us no heritage of any around the shores of Port Jackson. They invented names on the spur of the moment. They were willing to give a name to any place in answer to questions. But more often than not they misunderstood the question and, as a consequence, some very strange names have strayed into our geographical nomenclature, and the meaning given to them is most incongruous. In Larmer's list, with two, or possibly three, exceptions, the place names around Port Jackson were given after the advent of the white man, and reflect the white man's works or manner of living.

Goat Island; called Memil—the eye of the Harbour—was claimed by Bennelong under that title. He said it belonged to his father, and he announced that it was to be transferred on his death to By-gone, his friend and companion. The points jutting out into the harbour at that narrow part now crossed by the bridge—Milton's



A Corroboree, Central Australia.

Point, Blue's Point, and Dawes' Point—were called "Warung-area," meaning the other side of the water, where they ferried over in their bark canoes. There was free intercourse between the Cameragals on the north shore and the Cadigals on the south shore. The Aborigines were like brothers in those brave days of old. The name went to Blue's Point when Billy Blue ferried passengers across to that place. Warung was the name given to the site of Sydney by the early searchers for geographical

of land around Port Jackson. The aboriginal name is set out in parenthesis, and the meaning follows. It will be seen that in a few cases a detailed explanation has been given; in others a simple word gives the explanation.

#### SOUTH SHORE.

Long Nose Point (Yerroulbin): Resembling a sword or a long boomerang.

Goat Island (Milmil): The eye (of the harbour).



nomenclature. It was afterwards altered to Warrane or Wirain, a name given by the natives to the rock kangaroo. But Warung was just the other side of the water.

The difficulty in translation has been made more difficult by Larmer's inability to catch the idiom and to preserve the spelling. Some words are spelt in two or three different ways—due probably to the fact that he gathered the names from more than one source. During his surveying he visited Parramatta, Lane Cove, Willoughby, Gordon, Neutral Bay and other parts. With few exceptions the words are in the language spoken around Sydney.

The following is a complete list of Larmer's native names of points

Jack the Miller's Point (Goodye): Smoky (flour dust).

Slaughterhouse Point (Tarra): Teeth.

Bennelong Point (Jubughalee): Something supernatural, an evil spirit, the devil; also a name given to the white man.

Mrs. Macquarie's Point (Yourong): A place to go to, a place for ceremonies. The name applied to the adjacent domain.

Elizabeth Bay (Jerrowan): Afraid to go, a place where the aborigines were not welcome.

Mr. McLeay's Point (Yarrandab): The beard, or like a beard.

Point Piper (Wilarra): A place where married men returned to their wives and families after their work, the



nearest expression that the Aborigines had for home.

Rocky Point, South Vacluse (Burrow-we): Night light—a lighthouse or a light left burning to guide ships or boats.

Vacluse Point (Moring): Sandy place, a beach.

Siddon's and Watson's (Kutti): A place below, underneath.

Laing's Point (Ku-bung Harra): An old woman's breast.

Sow and Pigs (Birrur-Birille): The sea's fingers.

Shark Island (Boambilli): Coming up to breathe.

Clark Island (Billong-Ololah): A star in the water (really one of the Pleiades).

#### NORTH SHORE.

Billy Blue's Point (Warung-Area): A place on the other side of the creek, where boats crossed.

Hulk Bay (Quibree): A place of dead wood or timber (evidently applied to hulks that were not equipped like other ships).

Milson's Point (Kiarabilli): Evidently a corruption of Carabella—Mr. Shairp's house. Larmer occasionally got hold of a word like that and set it down as a native word. The Cameragals had a word Carre-nare-bille, meaning "to cough," and they may have used it under the impression that it was the right

word. There is also a word in Kamilaroi, "Karabille," meaning "return," but that language was not known at the time. On old plans the word is spelt Carabilli.

Point East of Milson's (Wudyong): Plenty of smoke.

McLaren's Store (Wurrubirri): A hollow tree swelled out with what it contains inside. To the Aborigines the building of timber resembled a hollow tree containing an abundance of provisions and stores.

Careening Cove (Weye Weye): A place of fires, and evidently spoken of as a bad place, probably given by a native who had heard something about hell.

Point West of Robertson's Point (Kurra-ba): To throw over.

Robertson's Point (Wulworra-jeung): This was Bennelong's favourite name. He had several of them. The first part of the word means the Milky Way, and the second part the fire, or the stars. Whether it was that this point looked across to Bennelong's hut where he was placed when he was first captured and they could see his fire burning, or whether the lights of the settlement across the water looked like the stars of the Milky Way can only be conjectured.

Mosman's whaling establishment at Sirius Cove (Goram Bullagong): The



Central Australian Aborigines in front of "Whurley".

place where the fat is got from the whales.

Bradley's Head (Burroggy): Land rising up; really rising up like the back of a kangaroo that has stooped to drink.

Chowder Bay (Koree): The ear.

West Head-Middle Head (Gurgugal): Cloudy looking, or hidden in a mist.

Middle Harbour (Warrin-ga): Grey head.

North Harbour (Kunna): The place where the people go when the sun is up to get their food and cook it.

Fincham's, North Harbour, or Balgowlah Township (Jilling): The moon place, or the place where the people go at night—to sleep.

The Spit, Middle Harbour (Burra-bru): A kangaroo's ear. Others say that the name Barra-brui applied to one part of Middle Harbour, not to the Spit only. The spelling is a nearer approach to the word, which means the "sea's ear."

Point East of the Spit (Parriwi): The night light—a light for the guidance of ships or boats.

had to do service for a dozen in other languages. In Arabic there are over eighty words for "honey," and five hundred for "lion." But the Australian Aboriginal, with his small vocabulary, made beautiful metaphors. For instance, Maroubra (murruba in Kamilaroi) is said to mean "beautiful" or "good" in the language spoken in the Sydney area. By some it is said to mean "a beautiful woman." But only the poets or the meistersingers of the bush used that word to express their idea of beauty. "Gorah gallong-alleong" was the phrase used for "a handsome woman." The term used by the native women when they greeted each other was "Boora cam-murray, Camongalleong," that is, "It's a fine day. You do look handsome." Or, as the society women of the present day say to each other, "Good afternoon. You do look sweet," or perhaps "You do look nice." They had nice manners, those women of 1788, despite their black skins and the fact that it

#### HOW THE ABORIGINES NAMED PLACES.

Larmer's nomenclature only touched the fringe of the settlement. There were other aboriginal place names much older than those in his list, but none of them showing that they were of more ancient usage than the advent of the white man. Most of the names were given by the Aborigines on the spur of the moment, and those settlers who had sufficient education to write them down have left us a heritage of nomenclature of varied orthography. But most of the place names are without any meaning attached to the words, and some of them absolutely misleading in their interpretation.

The Australian Aboriginal in these parts was not of low mentality. He was a trained hunter, with eye and ear and brain alert. The incredulous might smile when it is said that he had a certain amount of culture and manners that might put many Europeans to shame. This will be seen in the poetry and imagery in many place names drawn from a limited vocabulary. One word



Central Australian group



was not fashionable to wear any clothes. "Maroubra" is really derived from "Mooroobin," and means "a woman's milk." As a consequence "mother's milk," the most beautiful thing in the nourishment of her babe, was applied to many things beautiful. One of our earliest and most eminent botanists says that the Aborigines gave the name "Mooroobin" to "a white lily." Here one sees the metaphorical use of words in the language. A white lily was like the most beautiful thing they knew, "mother's milk." Does it not awaken in one's mind those beautiful words "Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you Solomon, in all his glory, was not arrayed like one of these." I have used Maroubra as an illustration in order to show how some place names seem out of place until traced to their original source and the thoughts they inspired in the mind of the blackfellow when asked to give a name to a place which hitherto had no name at all. The quick, alert brain soon devised one from something that came through the eye or the ear or the memory.

Naming places under such conditions was a natural instinct. It was born in them. The baby received its name when it was six weeks old. The name given was something that had been almost constantly before the eye of the mother, or something that came before the eye when the time arrived for giving baby a name. It was quickly decided. Consequently, there were many beautiful names, including those derived from the shining stars, the beautiful birds and sounds of rippling waters or the rustle of leaves. There were also ridiculous names, some of them showing a deep sense of humour and also of vivid description. But with all his alertness in giving names to places, the Aboriginal had little power of translation into another language. He learned English words quickly, but pronounced them in his own way. Consequently many so-called aboriginal names are merely English words aboriginized. Sometimes he was shy

when asked the meaning of a word. At other times he could not find the word, or perhaps understand the question, and gave either an evasive answer, or qualified the word without giving the meaning of it. One of the best illustrations of the former is "Piallago," set down as the aboriginal name for the Limestone Plains where the Federal Capital now stands. The blackfellow was asked the name of the place, and replied "Piallago," which merely means "I'll tell you by and by." But the name went down on the map, and is still referred to in histories of the Federal Capital where they make aboriginal mystery of "Canberra" without knowing the meaning of it, though the vocabularies are open for them to decide. The latter method of qualifying the word is seen in connection with "Parramatta," which for more than a century has been said to mean "Eels sit down here." This has even been recorded in books by people who should have known better, for the language is not so dead that it cannot be resurrected. "Parra" means "night" or "darkness," and "matta" refers to "jungle" or "dense scrub" beneath which there is little light. Parramatta merely describes the mangroves growing along the river where eels have certainly "sat down" from time immemorial. "Burranallawallibija" would have been the name of Parramatta if the true meaning of "eels sit down here" had been applied to it.

Many place names in the Sydney area have been recorded, and most of them have been left uninterpreted. Some of them are only half words. No fixed method of orthography has been followed, but the spelling has been no deterrent to arriving at their correct meaning. They are put down here in their aboriginal setting, the English name being placed between parenthesis, the meaning following:

Barra-brui (Middle Harbour) means the ear of the sea. This name applied to the whole of Port Jackson.

Bennelong (Fort Macquarie): One of the many names of the famous

Aboriginal whom Governor Phillip took to England. It was spelt in various ways, but one of the earliest records is "Bianamelong," meaning "Father's eyes."

Bondi: This has been interpreted as meaning "water breaking over rock." It is one of the earliest place names. It is only half a word, taken from Nagulbundi (the latter part pronounced "Boondi"), which means a "nose," and refers to Ben Buckler. Its meaning might be extended to "a nose that has no sense of smell."

Boorooawang (Garden Island) means an island.

Bulwarra (Pymont): Open-eyed, to stare.

Boree (North Head): A huge rock going up to meet the sky.

Burrawarra (South Head): The night sun (referring to the lighthouse).

Carrajeen (Potts Point): Cross-eyed.

Coogee: Said to be a place of bad smells. I am glad to be able to remove the opprobrium. The word means "smoke," possibly referring to camp fires, or probably to the mist that rises from the ocean looking like smoke.

Cookaroo (Farm Cove), variation of Kookaburra. But the whole area including the Domain was known from the beginning of settlement as Youlang "a place for ceremonies." It was so observed, and is to this day by the white settlers.

Cubba Cubba (Middle Head): Like a mountain. One of the many names applied to this headland.

Yaranabie (Darling Point): Corrupt spelling. It means a beard, or like a beard.

Ginnagulla (Rose Bay): Sparkling like stars in the sky.

Gurugal (Middle Head): Covered in clouds.

Koggeran (Rushcutter's Bay): One of the numerous names for a laughing jackass. The rushes in this bay were called "Bumburbara" (sea grass).

Maroubra: A woman's milk.

Mattawunga (Fort Denison): A place where evil spirits (white men) got "lean" through hunger. Part of the word is left out. It shows that the Aborigines were afraid of the place on account of a "ghost."

Parramatta: Dark jungle (mangroves).

Tulagulla (Dawes Point): Something that flies to the sky.

Turramurra (Lane Cove): The small river or creek, as distinct from the Parramatta.

Warrienbah (Cockatoo Island): A place where men got lean and haggard through getting little to eat.

Woolloomooloo: No word has caused more dispute as to its meaning or has been more misinterpreted. The word is only part of a phrase "Woolamullamoola, bourbille," meaning "Stop here, man sick (or ill), buried here." The Aborigines gave the place a wide berth, as the patients who were suffering from smallpox were landed there, and when they died were buried near the spot. According to the Sydney blackfellow's idea of hygiene, these burials were a source of danger to those who visited the place.

## The Royal Anthropological Society of Australasia

THROUGH the courtesy of the Rev. A. J. Barrett, of Bombala, we have the loan of several numbers of *The Science of Man*, the official journal of the old Royal Anthropological Society of Australasia. This Society was formed at a public meeting convened for the purpose at the Royal Exchange, Sydney,

on December 5, 1895. Its first journal was called *The Australasian Anthropological Journal*, which was issued once a month, and was edited by the founder of the Society, Dr. Allan Carroll. The list of patrons of the Society published in the Journal was large, and headed by His Excellency



the Right Hon. Viscount Hampden, Governor of New South Wales. On February 21, 1898, the name of the Journal was altered to *The Science of Man*, and the following year the Government of New South Wales granted a sum of one hundred pounds to the Society, making it possible to reduce the price of the journal from one shilling to sixpence. In the year 1900 Her Majesty Queen Victoria conferred upon the Society the right to use the prefix "Royal," and from then onwards the Society was called "The Royal Anthropological Society of Australasia."

Dr. Allan Carroll died on April 17, 1911, and the Rev. J. Hargrave, who had been acting as manager for Dr. Carroll for a period of two years before

his death, was appointed Director and Manager in his place, and Mr. D. Izett became Editor of the Journal. On the advent of the War in 1914 the Society was disorganized in consequence of the members having turned their attention and activities towards the service of the country. For the same reason the publication of *The Science of Man* was adjourned.

In 1925 the few remaining members decided to reconstruct the Society, but it proved a difficult task to bring it up to the standard of prior to the War; the movement, however, kept gaining ground. By the end of 1928, the present Anthropological Society of New South Wales was formed.—KEITH KENNEDY.

## The Drums of Mbau

(By KEITH KENNEDY.)

A FULL moon overhead, the soft lapping of wavelets amongst the mangrove roots, not a breath or movement in the warm air. Suddenly, across the still waters, echoed a dull sub-metallic thud, followed by another an octave lower; then the sounds were repeated in slow and stately rhythm, for fully a minute. The notes came from a pair of huge lalis, or wooden drums, on the island of Mbau, the ancient capital of Fiji, where Thakombau, last of the old cannibal kings, lies buried. After a pause, there followed the booming of another and deeper-toned pair of lalis, beginning slowly, increasing in speed, and finishing with a sustained roll. So must have sounded the drums in days when pagan gods held sway, but now the sombre beats were calling the members of two religious denominations to worship.

All that afternoon I had tramped, under a hot sun, across country from the old native town of Rewa, on the river of the same name. The track ends abruptly at the shore, from whence the traveller, if it is high water, must be taken by canoe over the intervening

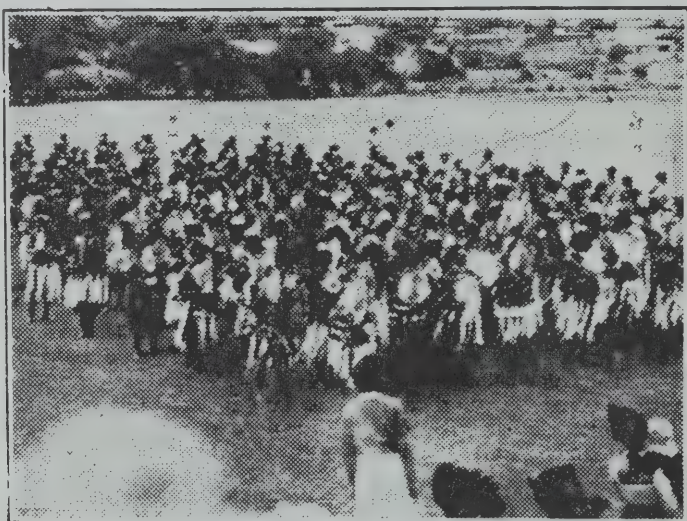
quarter of a mile to the little island on which the town of Mbau is built; or, if the tide is out, he may reach it by wading through mud banks. When I reached this spot the sun had already set, and it was high tide. There were no canoes about, so I had to make the best of conditions and camp, hoping that the mosquitoes would not pass word amongst themselves of my arrival.

The drums continued to beat intermittently for some time; then there was silence, broken only by the occasional "flop" of a fish leaping out of the water, and later by the soft rustle of a welcome land breeze that sprang up. I fell asleep in spite of the mosquitoes, which are not so avid as those met with in other tropical countries. The Fijian mosquito does not seem to be able to penetrate through cloth to the same extent as some I have encountered (probably its proboscis is shorter, on account of generations of feasting on the bare bodies of the natives?), so, if a person keeps his head covered up, he can sleep. In warm Fiji, however, one has to come up occasionally for

fresh air, and then the mosquitoes get their chance.

At daybreak I was awakened by the liquid notes of a bird in a tree above me, and then again sounded the lalis from the island—evidently a signal to commence the day. They were answered by a complicated tattoo from a pair of high pitched lalis on the mainland far to the north, and soon afterwards there were sounds of paddling, and an outrigger canoe came stealing through the morning haze, to be beached close by. Two young Fijians got out, and I

Fijian drums are made in all sizes, from the small portable make lali a couple of feet in length, to the huge signalling lali made from the hollowed out trunk of a tree. The wood used in making them is usually Vesi, or sometimes Tavola, which is shaped and hollowed out into the form of a trough. To sound them one lip of the trough is beaten with two short, heavy sticks; they are therefore not true drums, but a species of gong, for there is no tympanum stretched over the sound chamber.



A Fijian "Meke".

asked them to ferry me across. One replied that they would take me over in two hours' time, when they returned from their visit inland, but that presently other canoes would be over by which I could go across at once; so I watched them starting off along the track, shouldering between themselves a long pole, from which swayed a coconut leaf basket containing taro and bananas. Soon afterwards another canoe came along, and the owner paddled me to the island where, later in the day, I was taken to see the drums that I had heard in such romantic, albeit uncomfortable, circumstances.

Lali playing is not the senseless drumming of savages, but is an art only to be acquired with practice. For signalling two, each of a different pitch, are invariably used at the same time, and a discerning listener can distinguish the various calls, and understand their meaning; he can make out the call to assemble for meetings, the war tattoo, and many others. In the olden days was often heard the ominous roll of the cannibal feast orchestra, which sometimes consisted of several lalis playing together in a nerve-racking cacophony, while the *mbokola*—the chief item on the menu—was being cooked. A great



mystery has been made of the drum language, by means of which messages can be sent from one village to another; but it is very simple, because at least four different qualities of tone can be obtained from a pair of lalis and, by changing the order and succession of these notes, as many calls can be sent out as is the case with the European bugle. Lali signalling differs from the

rectangular in shape and sunk in the centre. To increase the resonance of a small lali a Fijian will sometimes hold it against his chest while another man beats it.

The lali apparently evolved from the dug-out canoe, which is only a wooden trough on a large scale. When Captain Cook visited the coast of New Zealand in 1770, he noted that the Maoris, to



Polynesians.

morse code in that the combination of notes represent words, and not letters, consequently each word is arbitrary, and has to be memorized separately, as the Chinese do with the ideographs in their symbol writing.

In the small lali, used for accompanying singing, the hollow does not extend to near the ends of the instrument as is the case with the larger kind, but is

keep the rhythm during their chanting, struck the sides of their canoes with paddles. In the old days the Fijians did the same, and it would be a simple step for them to drag a canoe into a village and use it for drumming and, later, when it became worn out, to substitute a log hollowed out in the same way as was the canoe.

## Frederick Bayley Deeming

[From a lecture delivered before the Society on February 20 by Sir Colin MacKenzie, K.B., M.D., Director of the Australian Institute of Anatomy, Canberra.]

AN address was delivered before the members of the Anthropological Society of New South Wales on February 20, 1934, by Sir Colin MacKenzie, K.B.,

M.D., Director of the Australian Institute of Anatomy, Canberra. The lecturer dealt extensively with the case of Deeming as a primitive type, from the

point of view of life history, psychology and comparative anthropology. At the age of 39, Frederick Bayley Deeming suffered the supreme penalty in Melbourne for the murder of his wife, having previously murdered his first wife and his four children in England. At the time of his trial in 1892, the alienists were unable to agree as to Deeming's mental state, but the recent acquisition by the Australian Institute of Anatomy of Deeming's remains, which included a left thigh bone and the cranium, has enabled the case to be reopened after a lapse of forty years.

In order to present the case as a whole, details of the last four years of Deeming's life were rather fully dealt

(c) Illustrations, in sequence, of the interior of the skulls of male Gorilla, Jervois, Deeming, Australian Aborigine, modern Australian and a brachycephalic German soldier.

The cranium constitutes an important document, since it furnishes us with information on the two main factors producing its shape:

- (1) A force from within—brain development.
- (2) A force from without—muscular pull.

In the case of the cranium of Deeming, whose cephalic index was 82.5 and capacity about 1,400, attention was drawn to the poor frontal and occipital



The Oldeway Skull.

with, and an exhaustive analysis of his psychology made from his history and conduct. The opinions of alienists at the trial were quoted, and also the statement of Mr. Scott, the gaol chaplain, who described him as an "extraordinary being, difficult to diagnose and impossible to fathom."

In illustrating the address the following casts were exhibited:

- (a) Crania of Deeming and Jervois; also aboriginal Australian, and modern Australian skulls.
- (b) Thigh bones of male Gorilla, Barham, Deeming, Java, and Tasmanian Aborigine. These were arranged in that sequence.

development, the position of the lambdoidal suture, the recurvation of the mastoid process, the dorsal position of the foramen magnum, and the occipital thickening of the cranium with thinning as the foramen is approached. Here Deeming bore a resemblance to the skull of the male gorilla and the Jervois skull.

#### THE FEMUR OR THIGH BONE.

Bone is definitely the slave of muscle, and the big muscle action which has achieved the erect posture has been concentrated at the hip and knee joint. Therefore, the stages of man's development are definitely written on the



femur, as they are also on the skull. The femurs exhibited showed clearly that Deeming's bone approximated to the primitive Barham thigh bone, more than to the modern bone. The points of importance are the angle of the neck of the femur, the shape of the shaft, and the comparison of the width of the respective condyles.

These specimens demonstrated the anatomical basis of Deeming's physical appearance and mode of walking. He

was described as a small man with long arms, who continually kept his head hanging down, and walked "with a kind of a limp, a slouching walk, a sort of shuffle."

The reason of the confusion in the minds of the mental specialists who examined Deeming is that they were dealing with a primitive brain which had turned criminal. In conclusion, the lecturer indicated the lines on which such cases should be treated.

## Some Recollections of the Aborigines of New South Wales in the Years 1848, 1849 and 1850

(By H. O'SULLIVAN WHITE.)

Through the courtesy of Mr. W. J. Enright we are able to publish this paper, which was read before the Maitland Scientific Society many years ago. Mr. H. O'Sullivan White was a Licensed Surveyor attached to the Lands Department of New South Wales. In his later years he worked in the Maitland district.

BEFORE commencing my recollections I may as well inform you that I am a native of the Hunter, and was born within two miles of this side of Singleton, in November, 1861, so that I am close on 64 years of age. I make this preliminary statement because it was in my boyhood and youth I obtained what knowledge I have of the Aborigines. What I write will be in a chronological and narrative form, without any pretensions to being scientific. I well remember them as a boy being very numerous about Singleton, then known as Patrick's Plains; they often visited my father's place, Greenwood, now owned by John Moore. Their principal place of encampment was on the property of the late John How, adjoining Greenwood on the one side and Singleton the other. It seemed to be a belief amongst the blacks of the Hunter that after death their future state would be that of white men, but I have since thought this may have been put into their heads by the whites who mixed with them, by way of a joke. I have a distinct remembrance of a large

corroboree taking place on the bank of the Hunter in one of Mr. How's paddocks somewhere near where the bridge now stands on the Westbrook road. There must have been close upon 400, if not more, present; they were not all Hunter blacks, the Macleay and Manning tribes helped to make up the number. It was a common occurrence in those days for adjoining tribes to meet and make their demonstrations, some of them having the appearance of warlike exercises, while others partook more of the character of a comedy. What was their purpose I have never learnt, but they have always seemed to me more like social gatherings than anything else. However, as I go along I have more corroborees to speak of, and as I was then older and better able to observe, I took more notice and will give such their characteristics.

In the early part of the year 1848 my father received instructions from the then Surveyor-General, Sir T. L. Mitchell, to proceed over the Liverpool Range or, rather, the dividing range between the eastern and western waters,

to start the feature survey of that part of the colony, that is, to traverse the watercourses and ranges so that they might be charted, for up to that time they were unknown to all but the squatter, his stockmen, and shepherds. I accompanied my father on that occasion in the capacity of an assistant. There were five others, making seven in all, counting my father. It was while thus employed I saw a good deal of the blacks and their habits. We had one with us, a man about five and twenty; his name, he informed us, was Paddy Tighe, but who christened him he never said. I fancy he got his name from his humour, for he was full of it, and decidedly Irish in its character. We had him for nearly three years, and regretted his loss; he was seduced from us by a squatter. Paddy was a very intelligent black; he knew all the fixed stars of any magnitude, as well as the planets in our hemisphere, and where to look for them at particular seasons; each had its name, but unfortunately I cannot find the record. I have it somewhere; when it turns up I will with pleasure give the names to the Society. I remember only two, those of Venus and Arcturus, the former called Tyndrema, the latter Quoinbelong. They have names also for every inequality of the surface of the land; each water hole and bend in the streams have also their distinctive name, and of course each variety of timber is named; peculiarly formed trees are also noted. To such an extent did they carry out this talent that I have known them to direct a strange black a route to him otherwise unknown and the stranger to find it by the directions given from this knowledge. I will now proceed to give some information about a habit they had, which in some way must have applied to their religious belief.

One of a tribe, always a leading member, and generally well up in years, visited alone some inaccessible place in the mountains, there forming a circle of stones of considerable size, the circle being about seven feet in diameter. In this he was to stand and interview

the *wandah* or spirit (whether good or evil I never could make out, but held in great dread). The vigil lasted three days and three nights, the interview with the spirit only occurring in the night. The black who underwent this ordeal became the *caragy*, that is, chief director of his tribe. I have met with numbers of these stone circles, always on high points of the ranges and the country very broken, particularly amongst the Warrumbungle ranges. On the Castlereagh River I have met with them, also on the Nandewar Ranges between the Namoi and Gwydir. I do not put up for a scientist, so must leave it to them to elucidate. I but give what I have seen, but to me, untutored as I am, it seems a strange coincidence that these savages should make use of this mystic sign. They had tribal laws amongst themselves, which were strictly enforced. I was present at a council where one of the tribe was tried for some offence; his judges were the old men, who sat on their heels in a circle, the culprit standing in the centre. Each one of the old men made a speech, speaking with great dignity, and making use of their hands at turns to impress their hearers with what they said, and the audience uttering exclamations of assent or dissent as it struck them. Throughout the meeting the utmost quietness and gravity prevailed, and no meeting of civilized individuals could have been held with greater decorum. The culprit who replied to the accusation was acquitted on this occasion. Shortly after this event, while we were encamped at one of Rouse's stations on the Castlereagh, I saw a dozen or more young blacks who had at a recent *Borah* been made young men of, that is, they could take unto themselves wives, and have a voice in council. The wounds made in the operation of scarifying were quite fresh, and unhealed. Upon their arms, thighs, back and breasts were open wounds that could not have been more than three or four days old. I have never witnessed a *Borah*, nor, I fancy, has any other white man been permitted to do so.



I have heard from the blacks descriptions of portions of the ceremonies but as I cannot vouch for them, I do not give them. I have seen numbers of the *Borah* grounds. The place chosen for these ceremonies is generally the top of a flat ridge, and the trees around the spot fixed upon, about an acre or two, are carved for about twelve feet from the ground. There seem to be two patterns, one curved, the other angular; many of these places can still be traced. Within late years I have seen one of them near the head of the Williams River.



Man and Lubra, north-west of Western Australia.

On one occasion I witnessed the death and burial of an old blackfellow. We were encamped at the time—early in 1849—on the banks of the Macquarie River, where the town of Dubbo now stands, and close to us a tribe of Aborigines had their camp. Death was the result of old age. I well remember seeing the old man when he was dying, stretched on a possum

rug in a rude back gunyah. As soon as life had departed, a great commotion took place in the camp, the gins yelling and tearing their hair, several of the men preparing the body for burial. This was done by doubling up the corpse, bringing the chin between the knees, wrapping possum rugs around it, and binding it in this position with the belts taken from their loins; these were rudely netted sashes some six feet in length—all the men at that time wore them—to which in front and behind were appended bunches consisting of strips of kangaroo skin tied together, and which was the only covering they ever wore. No sooner was the body thus tied up than one of them took it upon his shoulders, others relieving him when he got tired, and moved off with it to the sand ridges back from the river, the whole lot stringing after the body, the gins apparently lamenting as they went along, and in fifteen minutes after the death not a black remained in the camp. They buried him on a sand ridge about a mile from the river. They took considerable pains in doing this. After making a hole some three or four feet deep (it was very soft), they placed the body in it just as it was bound, that is, in a sitting posture, and covered it up. They then described a circle around the grave, taking the grave for the centre, about sixteen feet in diameter, and then, with small wooden spades made from the myall wood (used by them for grub hunting to dig along the roots of the gum trees, exposing the hole of the grub, which was hooked out with a twig, large white ones being considered by them a great delicacy), carefully removing the earth from within the circle, and formed with it a dome-shaped mound over the grave, its outer edge being about two feet from the rim of the circle. They then carved the trees around it in the same way that their borah grounds were done. Part of Dubbo must now stand where this tomb was so carefully raised by the poor blacks. Little did they foresee when engaged in their task that the town of the white man would stand o'er his grave.

I will now endeavour to give you some idea of the skill of the Aborigines in tracking, or trucking as they have it in America. We were, at the time of the occurrence I am about to relate, encamped at the confluence of Cox's Creek with the Namoi, the present site of Boggabri. A hut keeper in the employment of a Mr. Denman was lost in the scrub at the back of the rock known as Coopabirndi, this was in the winter of 1850. I went out with two blacks, the before-mentioned Paddy being one of them, to try and find him. He was a wooden legged man, an old servant of the late Helenus Scott, of Glendon, who had found his way up the country. We had no difficulty in getting on his track, on account of the wooden leg. We followed it over rocks and stones, sometimes losing it from the nature of the country. Whenever this took place, a mark was made where the last track was found, then the blacks would start from the mark and, moving in opposite directions, upon their hands and knees, each leaf, stick and stone was carefully examined and, moving in a circular direction so as to meet further on at some distance from the mark, by this means they invariably recovered the track. We found five of the poor man's camps, formed of boughs. He must have wandered round and round, but we never found him. A violent storm of rain came on, obliterating the tracks, and, although we, knowing he must have been close to us, coo-ee'd, fired guns off and searched the scrub around, we could get no trace of him, and had to abandon him to his fate. I saw an account in the *Maitland Mercury* seventeen years afterwards of the finding of his skeleton, wooden leg and all, close to where we lost the track.

I must now give you some further accounts of corroborees. One that I saw on the Meeki was very remarkable from the way the blacks were rigged out. The blacks informed me it came from Queensland. They evidently used to transmit these ceremonies from one tribe to the other, thus resembling more civilized communions with their plays.

Each performer was got up in a curious way. Besides being painted white and red in a hideous way, each man had three lances attached to him, some eight feet in length, with tufts on the upper ends, one lance on each side, the other in the centre of the back, secured at the loins and shoulders, their hair being spread out as much as possible, having a singular effect in the light given by the moon and fires. They went through their evolutions in time to the chant of the gins and, when they lined up, as it were, in front of an enemy, made them look very imposing.

I will give one more account of a corroboree of a different character that I witnessed in New England in November, 1850, two miles this side of Armidale. There were some 600 in all, including the Macleay and Clarence River blacks, as well as those of New England. The plot, for so I must call it, was a singular one, and very laughable in its *dénouement*. Picture to yourself this number of blacks massed in a body, all elaborately painted white and red before the large fires lighted for the occasion, forming a square within which you could not see. All at once, in time to their rude chant, opening out to the right and left into line with as much precision as soldiers on parade, an object coming into view which puzzled you to say what it was. At last you discover it to be a blackfellow all smeared over with honey, to which adhered the white down of birds, giving him a most grotesque appearance. According to them he represents the debil debil by hopping before them while they execute a war dance, their spears pointed towards him as if for throwing, and their feet coming to the ground together, in time to the beat of the gins. They are excellent time keepers—they never make a mistake—when going through their performances, which they generally finish off about twelve o'clock.

The morning after the corroboree I was a spectator of, I imagine, what few whites have witnessed, that is, the carrying out of a sentence passed upon



an Aboriginal by his tribe for the stealing of a gin belonging to another tribe. The sentence was that he should have twelve spears thrown at him from a distance of twelve paces. The only protection allowed him to guard against the spears was a small shield, called by them a *heileman*, made of hard wood about four inches wide where the hand hold was, about fifteen inches long, pointed at both ends. Every spear was thrown by a different black, and with all the force of the thrower, and true to its mark. Every one he met with his *heileman*, and they glanced off, leaving him unharmed. His position while receiving them was sitting on his hams. I was close to him, and he never shrank. His nerve must have been great. After the punishment was over there was a general scrimmage. From what cause I did not learn. The coast blacks, that is, those of the Macleay and Clarence River, separated from the New England blacks, then one from each body stepped out in front, armed only with a boomerang. Then they commenced running up and down, talking away, evidently abusing one another, and getting steam up, till it came to bursting point, when they each let a boomerang go along the ground in a vicious manner. This was the sequel of battle, and the fight became general. They used nothing but

boomerangs and waddies. It was soon over, neither side as far as I could see getting the better of it. There were none killed; a few cut about the legs from the boomerangs, and some with bruised heads from the waddies were all the casualties. After it was over they seemed as friendly as ever. This was the only blacks' fight I ever witnessed, and a very harmless one it was.

I have no knowledge of the native dialects. The Wiraguri was spoken upon the Macquarie and Castlereagh Rivers, and the Kamilaroi on the Namoi and Bundarra Rivers.

Some of the finest physical specimens of the race were blacks I saw upon the Barwon, fellows standing over six feet and built in proportion. They were in a primitive state, as active as cats, and the way they could climb a large gum tree was a caution. To see one tackle a gum tree five feet through, straight, without a limb for sixty feet, no assistance from anything but a small tomahawk, would astonish you. The mode of procedure consisted of cutting two notches, the first one about the level of his hip, the other above his head. Ascending these, he again repeats the operation, and continues so to do until he reaches the top, never faltering on his way. I have never heard of, nor seen, one fall.

## Notes on Stone Implements

(By ROBERT TURNER, F.R.A.I.)

FROM time to time one comes across items of interest regarding the stone tools used by our Aborigines, and I do not think there is a better place in which to record them than our own Journal, MANKIND.

### FISH-HOOK FILES.

We have all, at times, picked up these implements, and treasure them on account of their rarity. The late W. W. Thorpe, when writing in *Records of the Australian Museum*, Vol. XVIII,

No. 6, said that he had referred to W. J. Enright, of Maitland, for their native name, from whom he received the following reply: "I do not remember the name my aboriginal informant gave me for the implement you mentioned . . ."

Recently, in going through some old copies of the *Journal of the Royal Society of N.S.W.*, I came across one of Mr. Enright's papers in Vol. XXXIV, 1900, in which he says: "*Dipoonga* was the Port Stephens natives' name for

'the stone used for sharpening shell fish-hooks.'" Evidently this is the word we are looking for.

#### STONE SPEAR-HEADS.

At some time or other we have all become acquainted with the method of pressure flaking used by the Central and North-western Aborigines when making their wonderful stone spear-heads. Dr. Basedow, in *The Australian Aboriginal*, gives an excellent description of this work.

I now wish to record a method which was recently reported to me. At the same time I was given a spear-head which was made by this new process.

My informant told me that he had seen the natives making spear-heads by

on to the flake, which caused small splinters to fly off. It was then placed back in the water to cool again, before the same treatment was applied once more. The process was repeated time after time until the flake was reduced to the required shape.

Spinifex grass gum, when heated, becomes soft and more or less liquid, in fact, it behaves very much like sealing wax.

I might add that the gentleman who gave me this information had spent many years in different parts of Central Australia, having travelled through from the Peterman Range to Tanami on numerous occasions.

It is very interesting to hear of this new method of producing spear-heads, although the use of heat and cold to produce contraction and expansion alternately is used in the making of stone implements in other parts of the world.

#### USE OF IRONSTONE.

The Aborigine, we know, used ironstone and sandstone for "pounding" and "grinding" purposes, but did not, as far as we know, use either for cutting implements. Recently, however, I have come across two axe-shaped pieces of stone which have been shaped by the natives, and they both have a definite cutting edge. They may have been intended for breaking open oyster and other shell-fish, but they are not of the usually accepted "oyster" stone type. Of course, ironstone "weathers" much quicker than do the siliceous stones, so that many an implement may not be recognizable after a few years in the open. The two I have in my possession seem to have been definitely intended for cutting.

One was found on Mona Vale Beach, and the other on Palm Beach, at the Barrenjoey end.

On practically every midden in the Hawkesbury River district ironstone implements have been found. They are, of course, mainly of the "oyster stone" type.



Stone-headed axe and carved Baobab nuts, North-Western Australia.

pressure flaking many times, but this new method was strange to him. He said that the native first flaked off a piece of stone, which he placed in cold water. After a time it was put on another stone, and then, taking a lump of spinifex-grass gum and a fire-stick, the Aboriginal let a drop of the gum fall



"CHOPPEES."

One other find which I think should be recorded was that of a water-worn pebble which had been worked to a point at one end in a similar manner to the "choppee" described by Horne

and Aiston in "Savage Life in Central Australia." It was probably used for flaking off the long "lancet" points. The other end shows definite use as a "hammer" stone and "anvil." This specimen comes from Mona Vale Beach, N.S.W.

## Artifacts from Careel Bay and Avalon

(By ELIZABETH KENNEDY.)

GENERALLY the Australian Aborigines only worked one side of their stone implements—the other side being a clean break caused by the implement being flaked off the parent pebble or rock as the case might be. Occasionally, however, implements are found which, in each instance—whether to a greater or lesser degree—have secondary touching on both sides.

Owing to the fact that the Tasmanians often worked both sides of their stone implements, the artifacts so chipped, when found in Australia are often classed as Tasmanoidal, and by some they are thought to be a phase of lithic culture caused by the past influence of the Tasmanian race or (what they should rather be called) representatives of the Tasmanian race, when they were supposed to have been on the mainland. Because of this I am describing the midden at Careel Bay—and another midden closely related to it—and some of the outstanding stone implements which I found both at Careel Bay and at Avalon.

### TO CAREEL BAY.

To get to Careel Bay one has to go past Avalon Beach, along the Palm Beach Road, till you come to a road on the left-hand side bearing the sign-post To Careel Bay. The road surface, though not asphalted, is quite good, and is made beautiful by the she-oaks, ti-tree and other trees and shrubs common to the Australian bush, which line the road

on either side. The sight is much the same until you reach the bay.

There is only one turn to the left made, and that is near the township, or rather settlement, of Careel Bay.

### THE MIDDEN.

All along the road there are faint traces of midden, in the way of broken shells, but the large deposit is opposite the jetty at Careel Bay. As the midden is completely covered by grass, the only place to look for aboriginal implements without digging is at the water's edge, where the midden material, after being loosened by rain, is disintegrated by the action of the tide.

### MATERIAL FOUND AT CAREEL BAY.

For the purpose of describing the flakes, the *inner surface* means the side which once adhered to the parent stone (core) before the flake was struck off by the aboriginal workman. It is the side that shows the bulb of percussion. The *outer surface* is the side reverse to the bulb of percussion.

Example (1) *Large Scraper*, triangular in outline, sides  $3\frac{1}{2} \times 3\frac{1}{2} \times 4\frac{1}{2}$  inches. Thickness 1 inch. It has been made from a slab of volcanic stone (basalt and felspar?) broken off a boulder or large pebble. The outer surface is weathered, except near two of the edges where it has been flaked off by the Aboriginal, leaving the edge clean. The inner surface was originally covered with a concretion of some igneous

material, apparently deposited when the rock was being formed. This has been carefully flaked off the edges by the Aboriginal leaving only a small portion roughly  $2\frac{1}{4} \times 2$  inches in the centre. The implement was evidently used for scraping, as the edges are too blunt for cutting.

Example (2) *A Scraper* of the same material as the preceding example, struck from the exterior of a boulder or large pebble. Semi-circular in outline, the straight edge being  $2\frac{7}{8}$  inches in length. Greatest thickness,  $\frac{5}{8}$  inch. The outer (weathered) surface is worked along one side only of the arc. The inner surface is worked all around the edges of the arc.

Example (3) *Hand-axe*, made from a pebble, flaked on both sides. Great numbers of pebble axes have been found in New South Wales coastal middens with only one side flaked. Those found flaked on both sides are more rare. This example is  $3\frac{1}{2}$  inches long at its greatest length and 3 inches along its cutting edge. One side of the pebble has been split off, and the surface so exposed flaked to meet the flaked edge of the outer side.

Example (4) *Scraper (core)*, made from a pebble which is flaked on both sides to provide a working edge. Greatest length,  $2\frac{1}{2}$  inches; greatest breadth,  $1\frac{7}{8}$  inches.

Example (5) *Scraper* made from chip broken off a water-worn pebble. Tri-

angular in section,  $2\frac{1}{4} \times 2\frac{1}{2} \times \frac{5}{8}$  inches. One surface was the water-worn outer part of the pebble. This surface has been flaked along one side to form a clean working edge. The inner surface is rough, and shows no bulb of percussion.

Example (6) *Scraper* similar in material and workmanship to preceding example, except that the water-worn outer surface is curved instead of plane.

Example (7) *Solid Scraper* made from a water-worn pebble, flake struck off on one side to form a kind of base, then two sides flaked to make the cutting edge. Part of the worn surface of the pebble forms a convenient hand hold. Greatest length,  $3\frac{1}{2}$  inches; breadth,  $1\frac{3}{4}$  inches; thickness,  $1\frac{3}{8}$  inches.

#### THE CREEK.

There were no workshops at Careel Bay, so we followed up the creek which runs into the bay. The creek ranges between four and five feet wide, and is overhung with mangrove trees at the Careel Bay side, and runs fairly freely for about a quarter of a mile. Along its course I found one or two artifacts. The creek runs under a bridge on the main road to Palm Beach, and ends in a swamp at the northern side of Avalon Beach. Up in the sandhills seaward of the swamp was a fairly large midden. Owing to the fact that the Aboriginals procured their material at the foot of the cliffs, they used this part of the



Aboriginal handmarks at Mootwingie, N.S.W.



seashore as a workshop, at which to make their stone implements. That may have been the reason why only finished implements were found at Careel Bay, which seems to be mainly a feeding ground. But communication was continually kept up between the two places, for all along the bay to where the creek starts, and along its course, traces of midden material were found. The blacks evidently used both the sea shore and Careel Bay for procuring their food supplies, but only used the former for the manufacture of their weapons and implements.

#### MATERIAL FOUND AT AVALON.

Example (1) *Combined Chopper, Concave Scraper and Plane Scraper.* Made from water-worn pebble. Triangular in outline. Size  $2\frac{1}{2} \times 2\frac{3}{4} \times 3$  inches. Length  $4\frac{1}{2}$  inches. Composed probably of feldspathic basalt.

Example (2) *Concave Scraper* made from portion of water-worn pebble. Outer crust cleaned off, and both sides worked to form a suitable working edge. Length, 2 inches; greatest width, 2 inches; thickness, 1 inch.

## Some Historical Facts and Outstanding Personalities of Primitive America

(By DON RAPHAEL MEDINA MATTEI.)

[Read by Don Raphael Medina Mattei, Consul-General for Honduras, at the Exhibition of Primitive Arts and Crafts held by the Anthropological Society in the "Telegraph and Sun" Building, Sydney, January-February, 1934.]

WHEN attempting to write on the subject of the civilization of the Central American and Mexican races, one is confronted by the sheer impossibility of compressing into a short article the multitude of facts that have accumulated on the tablets of one's memory.

This is all the more so when we consider that in Central America were focussed, so to speak, the migrations of the great races from the Mexican Plateau. The races whose genius expanded and developed in those beautiful regions where Nature seems to welcome man with open arms, offering in bewildering profusion all the gifts that heart can desire.

In Central America we have discovered remnants of past cultures whose magnificence has never been surpassed. The immense forests that cover the country outside of the modern cities, conceal the past glories of great empires, proving at the same time man's overpowering ambition to reach immortality and the utter futility of his endeavours.

Among the ruins of ancient cities in Guatemala idols have been discovered

lately that seem to have been brought from Egypt. Remnants of palaces and buildings that seem a copy of our own modern buildings; bas-reliefs representing figures, and statues that present all the characteristics of the white man in war uniform: sword, casque, cuirass, *et cetera*.

In the neighbourhood of Copan have been found beautiful jars with face masks representing animals and human figures with bearded faces. The glaze on the vessels is beautiful, and no one knows its composition.

In the ruins of Utatlan, Panquip, Coban, Chama, and Quiché many artistic vessels and figures of prehistoric origin have been found. In Chameleo an extraordinary fragment was unearthed. It was the Sun God, Kinich Ahan, a facsimile of other images of the same god, with hair portraying flames; but this fragment is finished with such artistry that one cannot help recognizing that the work was done by the hand of a genius.

In Santa Lucia Cozumalhuapa was found a set of panels so wonderfully carved and painted that they compare

favourably with the best that Asia and Europe have produced, and the painting seems as fresh as if it had been done today.

Some of the most curious and puzzling articles of pre-historic origin, found in Guatemala, were the celebrated toothed vessels of Amatitlan, magnificent specimens of ceramic art. But the most curious thing of all the finds in Amatitlan was an Egyptian scarabæus. That it is Egyptian there can be no doubt. The question is: how did it get there?

The city of Amatitlan has a beautiful lake. When a boy, I have often bathed in it. There was a peculiar tradition attached to this lake, a superstition that seems to have had a foundation of fact. It was said that in the northernmost corner resided an evil spirit. This corner formed an inlet or narrow arm of water, covered on both margins by luxuriant trees that interlaced, their branches overhead forming an avenue

(To be continued.)

both beautiful and forbidding. No one was daring enough to swim along its course, and it was just as well, as it was proven by a tragic happening.

One day a great swimmer from New York visited Amatitlan and, wishing to show how little he cared for the superstitions of the natives, decided to swim up the river and back. So he reinforced himself with a bottle of aguardiente and dived from a boat, in spite of the fact that an old Indian living near by begged him to give up the attempt; but the man only laughed.

He had not gone fifty yards when the men in the boat heard a fearful cry. They rowed desperately to him, they saw him struggling with something in the water and, before they could reach him, he disappeared. The Indian tradition is that a monster, which is a reincarnation of the bat god of the Mayas, inhabits a cave under the water, and devours any living being that comes within the limits of his domain.

## Anthropological Notes, News and Personalia

The Sydney Museum of Music collection is temporarily housed in the Hampton Court Library, and is now on view free to the public every afternoon except Saturdays, Sundays and holidays. It consists of numerous primitive and antique instruments of music, photographs and autographs of celebrities, old day-bills, programmes, books and music. The primitive and antique instruments were gathered by the curator during his travels in out of the way parts of the world; and the printed matter—old programmes, day-bills, books, *et cetera*—he got in Europe and America. Many exhibits of great musical interest have been donated, and many exhibits have been loaned. We believe that last year Mr. Percy Grainger, the world-famous pianist, founded a similar museum in Melbourne.

\* \* \* \*

Mr. J. S. Falkinder was here on a visit from Tasmania, and stayed several weeks. His Tasmanian address is no longer Falmouth, but The Esplanade, Lindisfarne, near Hobart.

\* \* \* \*

We have been informed that the recently formed Anthropological Society of Victoria has already over two hundred members, which promises well for the future of anthropology in that State.

The latest of the series published by "The Sun" Nature Books, Melbourne, is entitled *Blackfellows of Australia*, and is edited by Messrs. Charles Barrett and A. S. Kenyon, with a foreword by Theodore Fink. Its cost is the low price of sixpence, and is on sale at most bookstalls, so no one should complain of it being beyond their reach. There are many excellent illustrations, and the articles are as follows: The Aboriginal Environment (dealing with the natural conditions under which the Blacks lived, and their probable origin), The Natural Man (describing the Aborigines physically), The Tribes of the South, Tribes of Central and Northern Australia, The Tasmanian Race, Tribal Organisation, Daily Life of the Blacks, Weapons and Implements, Medicine Men and Medicine, Mia-mias, Whurries and Gunyahs, The Aboriginal as an Engineer (describing wells, weirs, fish traps, *et cetera*), Wild White Men (Europeans who have gone native), Dances and Games, Black Police and Tracking, Navigation (native canoes), Aboriginal Art (pictorial), Aboriginal Music and Bards, Death and Burial, Language, Myths and Legends, Mission Work Amongst the Blacks.

Although the above articles do not, of course, deal with the subjects thoroughly, the book is very useful, especially to those who do not wish to go too deeply into the matter.



**EDITED BY KEITH KENNEDY AND FREDERIC SLATER**

**Price: One Shilling**  
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them, yet quietly doing the great work of education and scientific investigation.

The members of the Anthropological Society, to whom the Museum is an institution for building up their work, as well as being a repository of their knowledge, are not tied down by any regulations. It behoves them, therefore, to take upon themselves the duty of voicing the needs of the Museum. Many of them with influence might use that influence to direct the Government's attention to the Museum.

The Government cannot be expected to know everything; in fact, there are many things it does not want to know. It is glad to forget institutions that have no propaganda or no missionaries to tell members of their obligations. But it is not slow to recognize a good cause when once it is brought under notice. The continuation of the building of the Museum according to plan is a good cause, and there should be another £100,000 somewhere to advance the building project. Let us all get busy.

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## Aboriginal Rock Paintings at Wollombi

(By W. J. ENRIGHT, B.A.)

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WHILE at Wollombi in August last I heard of some aboriginal paintings not hitherto recorded. They are in a rock shelter on the left bank of Yango Creek near its confluence with Wollombi Brook, and on a hill commanding a view up the Yango Valley and down the Cockfighter, as well as over the old hamlet of Wollombi. The shelter is reached by turning off the Singleton Road up the Yango Road, and entering the first gate on the right hand side.

The crossing of Yango Creek presents no difficulties, and, by following the dividing fence between the property comprising the shelter and the adjoining one, wherein Yango meets the Wollombi Brook, one arrives at the shelter.

It is in a cliff of Hawkesbury sandstone about three hundred feet above the creek, and, as the wall moves outward as it descends, the place could not have been used for a camp.

The paintings consisted of two mullet, two kangaroos, and two which might have been intended for iguanas, but possibly for men. My doubt about the latter two images is due to the strange form in which I have found

the figures of men represented in this district, and copies of which are reproduced in an article by the late R. H. Mathews and myself in Vol. VI of *A.S.A.A.*, page 624. These figures depart slightly from those forms, and more resemble those of the iguana. The figure of the iguana is, on the North Coast of N.S.W., always carved on each of the two trees between which the candidate for initiation passes into the sacred circle. This, together with the absence of any stencilled marks, and the fact that the shape of the shelter rendered it incapable of being used as a camp, suggests that it might have been a ceremonial place. Its commanding position also prevented it being approached unnoticed, and the paintings were entirely in red. Along the outlines were white dots, evidently made by chalk and of recent execution. I think they were possibly made by someone trying to get a photograph.

The use of red with some primitive tribes has a significance, and in New England and our North Coast the candidates for initiation are painted with red. The figures were also larger than those found anywhere else in the County of Northumberland. Those of



the men (?) were each about two feet in length, those of the mullet somewhat similar, and of the kangaroos about three feet.

An attempt on the part of one of my companions to take a photo. proved a failure, and time did not permit of a sketch being made.

I have heard also that there are some rock paintings not yet recorded on Mr.

Sylvester's property at Stockyard Creek, about six miles from Wollombi. On returning, I visited a rock shelter on Narone Creek, near Wollombi, which contained a great number of rock paintings described by Mathews and myself in the article above referred to, and found that recently blocks of the rock on which they were depicted had been cut out and removed.

## Some Words from the New England Vocabularies

(By DR. JOHN MACPHERSON, Sydney.)

DURING the years 1899-1901 I resided in Glen Innes, and, whilst journeying in the adjoining districts, I came much into contact with the remnants of the aboriginal tribes. I was able to collect a considerable vocabulary of their dialects. Ngarrabul was spoken from

Stonehenge to Bolivia, including Emmaville, Wellington Vale, Deepwater, Ranger's Valley, Dundee, Glen Innes, Wellingrove, Waterloo and Beaufort. Yookumbal dialect obtained in Bukulla, Inverell and Boggy Camp. Following are some botanical names:

|                                                                                                      | Ngarra'-bul.           | Yookum'-bul.                |
|------------------------------------------------------------------------------------------------------|------------------------|-----------------------------|
| Tree .. .. .                                                                                         | N'yun'-dah.            |                             |
| Tree of which the bark was used in setting fractures                                                 |                        | Bugai'-bil.                 |
| Grass Tree ( <i>Xanthorrhæa</i> species) .. .. .                                                     | Boor-boor.             |                             |
| Scrub Oak ( <i>Casuarina torulosa</i> Ait. or <i>C. suberosa</i> Ott. and Dietrich) .. .. .          |                        | Bil-ler'-embo. <sup>1</sup> |
| Iron Bark ( <i>Eucalyptus</i> species) .. .. .                                                       | Bug-gil-ee.            |                             |
| Forest Red Gum ( <i>Eucalyptus tereticornis</i> Smith) ..                                            | Yarr'-ah. <sup>2</sup> |                             |
| Manna or White or Ribbony Gum ( <i>E. viminalis</i> Labillardière) .. .. .                           | Orr'-a or Horr'a.      |                             |
| Brigalow ( <i>Acacia harpophylla</i> F.v.M.) .. .. .                                                 |                        | Brin'gal. <sup>3</sup>      |
| Myall ( <i>Acacia pendula</i> A. Cunn., or <i>A. glaucescens</i> Ventenat) .. .. .                   |                        | May'-a-gul. <sup>4</sup>    |
| Kurrajong ( <i>Sterculia diversifolia</i> G. Don, or <i>Hibiscus heterophyllus</i> Ventenat) .. .. . |                        | Yappar.                     |

<sup>1</sup> According to the Rev. W. Ridley, Bilal' is Scrub Oak in Kamilaroi, which is spoken about Liverpool Plains and the Namoi, Goulburn and Upper Hunter Rivers, etc. In Dippil (north of Moreton Bay), the Oak was Billal. The Belah' or Belar' of the inland areas is *Casuarina lepidophloia* F.v.M.

<sup>2</sup> Jarrah, in Western Australia, is *E. marginata* Smith. Yarrah of the natives of Mooni River in Queensland was *E. acuminata* of Sir William Hooker. Yurra in Turrubul (Brisbane River) was a species of *Eucalyptus*. According to J. H. Maiden, Yarra in New South Wales signified the River Red Gum (*E. rostrata* Schlecht.). Dr. George Bennett gave Yarra Yarra as the Manna Gum (*E. viminalis*), but Brough Smyth ("Aborigines of Victoria") stated that, applied to the River Yarra, it meant "ever running". There has been much dispute over the matter. It has even been asserted that the name Yass was a corruption of Yarra, signifying "many gum trees".

<sup>3</sup> According to Ridley, in the Kamilaroi tongue the Brigalow was Burigul and the Myall was Maial'.

<sup>4</sup> *Ibidem*.

The vegetable kingdom played some part in the Ngarrabul place names. Marowan and Glencoe were Horr'a-will, signifying "plenty of Manna

Gums", which were prevalent in that locality. Deepwater was Tal'gambone or Dal'gambone, meaning "dry country with many dead trees". There the soil,

in places, is dry and hard or sandy. In the Turrubul dialect, Dulgai indicated a dead and dry tree. Furracabad (Glen Cairn) was Errin'-dee, meaning "little hills without trees"—an excellent description. Stonehenge, near Glen Innes, was Holl'-pin, meaning "many forest oaks for shelter, near a large plain". The term Forest Oak in New England is generally applied to *Casuarina torulosa*. In my time, however, there were few or no *Casuarina* in the locality. The remarkable rock formation giving this place its topographical name, evidently did not influence the aboriginal mind in bestow-

ing an appellation on the locality. Blue Nobby was known as "Bul'-lel-lah', indicating a large treeless plain. Ilparran and Waterloo were Ill'-pah, meaning "many wild raspberries (*Rubus* species) and much clay for war paint". Mount Mitchell was Kit'-ahn ("a large mountain with plenty of scrub about").

The En-nee'-win dialect was spoken about Tingha, Wandsworth, Ollara, Black Mountain, Guyra and Olan. Herewith are some names of meteorological phenomena, etc., and physical geography:

| Ngarrabul.              |                             | Enneewin.            |                                                                                                      |
|-------------------------|-----------------------------|----------------------|------------------------------------------------------------------------------------------------------|
| The Sun .. .. .         | Tulgee'.                    | Tan'-da.             | The moon was Giwur in Wailwun, on the Barwon (Ridley).                                               |
| The Moon .. .. .        | Gee'-wah.                   |                      |                                                                                                      |
| Stars .. .. .           | Mee-geen.                   | Win'-da.             | In Turrubul the stars were Mirregin (Ridley).                                                        |
| Lightning .. .. .       | Mig'-gee.                   |                      | Miggi in Wiradhuri, on the Castlereagh and Macquarie Rivers, the Wellington District, etc. (Ridley). |
| Thunderstorm .. ..      | Boo'-roo.                   |                      | Probably onomatopœic.                                                                                |
| Rain .. .. .            | Goo-long'.                  | Kai'-wah.            | In Turrubul night was Ngu-nu (Ridley).                                                               |
| Daylight .. .. .        |                             | Ngai'-en-bung'-geen. |                                                                                                      |
| Sunset .. .. .          |                             |                      |                                                                                                      |
| Darkness (after sunset) |                             | Ngun-mar'-rah.       |                                                                                                      |
| Water .. .. .           | Koo-koo.                    | Okun'-dah.           |                                                                                                      |
| Swamp or Lagoon .. ..   | (H)ill-go'ell. <sup>1</sup> |                      |                                                                                                      |
| River .. .. .           | Nun'-dah. <sup>2</sup>      |                      |                                                                                                      |
| Ground .. .. .          |                             | Erkoon'.             | Tagun in Wailwun (Ridley).                                                                           |
| Stones .. .. .          |                             | Ero'la.              | Yarul in Kamilaroi (Ridley).                                                                         |
| Large Stones .. .. .    | Gop'-pan.                   |                      | Gibber of the Central Australian natives indicated small stones.                                     |

<sup>1</sup> In the Ngarrabul dialect Guyra was merely Hill-goel or Ilgoel, that is, "a swamp". They knew nothing about the name Guyra, which, according to some, meant "mother of ducks", but, according to others, indicated "many cockatoos".

<sup>2</sup> The Beardy River and Wellingrove Creek were simply Nundah, that is, "a river or running creek". The Beardy was sometimes designated Nundah Urrah ("river running across a plain"). It was also designated Mug'-gan ("a large running stream").

## Aboriginal Names in the Federal Capital

(By FREDERIC SLATER.)

From the beginning of settlement in Australia it was the intention of the first map makers to use aboriginal

place names. But it was not so easy a task as those who first planned it supposed. Like the celebrated recipe



for making juggled hare, it was a case of first catch your aboriginal. No place on the map reflects this method of catching geographical nomenclature better than the Federal Capital Territory. The early surveyors were told by Sir Thomas Mitchell to get the native names of the various places they ran their "rule" over. There were flaws in the scheme. The aboriginals were not so easily captured even in those days. The first sight of the white man (who was looked upon as some kind of ghost) caused them to flee. It was a piece of luck for Surveyor Dixon that on taking out his brand new field book—on which to jot down names according to instructions—the aboriginals made a hurried flight, leaving behind a shy, trembling little boy.

"Catch him, Jacko, and ask him the name of the place", said the surveyor to his black assistant from Campbelltown. Before the little fellow could get to the bush he was seized by a laughing comrade from the north.

"Well", said the surveyor, getting his notebook ready, "what does he say is the name of the place?"

"Jerronwongera jerral, beal paialla njaja", replied Jacko, with a grin.

Down on the map and on the notebook went "Jerrabonberra", the nearest spelling the surveyor could get. It has since been altered to "Jerrabomberra", but no amount of orthography can alter the meaning: "Afraid boy is of lightning, no tell me." And so the first name recorded during a storm was "The boy is afraid".

And that is how maps were made according to instructions from the Surveyor-General, his officers not daring to go back and report that they had not captured the native nomenclature. As the Surveyor-General was no wiser than they were concerning the language, it has been passed on to posterity.

Before the surveyors arrived, however, Pialligo had been settled upon as the native name for Limestone Plains, which was the original name of

Canberra. Ainslie, taking Robert Campbell's sheep to his "squattage" adjoining Joshua Moore's property at Canbury Creek, fell in with a company of roving aborigines shifting their hunting ground. They had come from further north, where they had made contact with the white people. The Limestone Plains, so far as can be discovered by studying the place names, was a junctioning place of four main tribes. Consequently there was no intrusion. A gin directed Ainslie on his way. The dour Scotsman, who put his own name on the first mountain he came to, inquired the native name for the place. The gin was sufficiently acquainted with the Scotch bur-r-r to understand him, and replied: "Pialla'bo junna nallawalli winnima, Paialla'bo." This was worse than Dutch to the man who had been at the battle of Waterloo, but he grasped something like the sound of "Paialla'bo" and set it down as "Pialligo," which, being interpreted, means: "I'll tell you by and by." And that was how Pialligo got on the map and remains there. The gin, apparently, did not return to complete the answer to the question.

The Murrumbidgee River was named in a somewhat similar manner. Explorers certified to the aboriginal origin of the word. Various interpretations have been placed upon the word, which means "The track is here", and is evidently one of those vague remarks which aboriginals have a habit of making when they do not quite understand a question.

The surveyors gave up the job of finding aboriginal names. Like cautious Scots, as most of them were, they marked their tracks with names they understood. Take up a map and follow them into the Federal Territory: Campbelltown (the town of the wry mouthed), Camden (where a camp has been), Argyle (a high place), Strathcaird (the valley where the tinker dwells), McAllister (the son of Alexander, a man helper), Murray (of the Moravian order of Celts), Kenmore

(the sea's head), Duntroon (the place of the black or dark people), McLaughlin (a son of the man from the land beside the lake), Michelago (the same as Mitchell, meaning "much"), Ainslie (John's meadow)!

Molongolo belongs to the early surveyor. It means "like the sound of thunder". It was named during stormy weather about the time the little black boy was captured. There was a thunder storm and the rivers and creeks came down in roaring torrents. The river running sounded like thunder. Perhaps it was intended to call the other water-course "lightning". Jerral means lightning, but the surveyor caught the first part of the phrase, and was under the impression he was doing a lightning stroke.

Had the early map makers left even an inkling of the meaning of the words they set down, translation would have been made easier. They did not. It remained for the settlers themselves to bring in the aboriginal words. Gininderra means "sparkling like the stars", and we are told that the Limestone Plains did sparkle, the calcite crystals being most pronounced in some places.

Before Limestone Plains was taken up there were squatters at Queanbeyan. It was written Quimbeam; the right spelling however is Kyun Biana, now pronounced and written Queanbeyan. It means "The sun—the great orb of day", with "father" attached. The right interpretation is "The father of light". Not far away is Amungula, meaning "Alive with light or gleams". Sometimes the word was used for expressing a liveliness of spirit or a lively person. The word is Mungulla. The "a" has strayed in somehow.

There is an intrusion of four aboriginal dialects within the Federal Capital Territory. The majority of the names come from the north, where the Dhar-rook, or variations of the language, was spoken. The Campbell-town natives belonged to a tribe speak-

ing that language which has travelled from one end of Australia to the other. Although all sorts of depredations are attributed to this tribe, they were quick in coming under civilizing influence, and were selected by all explorers and surveyors to accompany them on their journeys. Batman had several of these men with him when he first landed in Victoria and surveyed the site of Melbourne. Some of the dialect has got that far afield, though there is a wide variation between the language spoken in the north of New South Wales and in the southern parts of Victoria.

The settlers brought with them a better knowledge of aboriginal languages. They also brought in common names first, like Walleroo (the mountain kangaroo) and Gundaroo, which refers to the "White House". Yarralumla was a very early name in the area—about the third. It means "an echo" or, properly interpreted, "Where the voice comes back quickly". It is associated with the well-known mountain area Cuppacumbalong or "The Mountain shouts" or echoes. Uriarra (the Uriarra Road goes through Yarralumla) means "Many people from a long way off". Adjoining Gininderra Parish is Wetangera (Wittanjirra), originally the grant to Sturt the explorer. The word means "To Suck" or "To drink greedily". It may be that after a long, thirsty, dry march the travellers drank their fill at a stream, or it may refer to the sudden rush of water from a running creek to a bigger river into which it is sucked.

Lhotsky, in his "Journey to the Southern Alps", refers to a small hawk which was in great abundance. Every rail, post and dry limb of a tree was occupied by one of these hawks. Possibly it was a totem of a tribe that wandered about there and had multiplied under their protection. The hawk is perpetuated under the name "Narabundah", which means "Small hawk". There is also "Warra-



bundah" ("a lean" or "half-starved hawk"). The Gundungurra tribe, which lived around Goulburn and Crookwell, has contributed a few words, one being Bullongong, which refers to the presence of more than one black woman. Gunghaline is another. It means the "white man's house" or "goon-gee". There is also Warri, meaning "A long way off".

The Menaroo tribe also got in a name here and there. They were late on the scene, but they brought a "whiff of a saltwater breeze with them in 'Tala-gandra,'" which means "an oyster".

That tribe also gives us "Bringa", meaning "earth".

Thawa was the name of a tribe that lived on the coast with most of their territory within the borders of Victoria. Some words have been misspelled for a century. Burra, for instance, which means "eel", should be "Boora" (a rock, or possibly a black rock), for there is Unburra, a "rock which sparkles", the kind of rock which is so prevalent in the Federal Capital Territory, and in fact gave it the name "Limestone Plains".

## Notes on Kumbangerai

### A NORTH COAST (N.S.W.) TRIBE.

(By W. J. ENRIGHT, B.A.)

THE Kumbangerai occupy a piece of country extending from the Macleay River, where the "Burri" would join that of the Brippai and of a small tribe along the lower Macleay called the "Ngeumbah". The country extended to the Clarence, except a piece about the Bellengen occupied by another small tribe and a piece of the lower Clarence from Swan Creek to the ocean. On the west they were bounded by the "Burri" of the Danghetti. On the Macleay they still keep up the initiation ceremonies, though they are probably now but abbreviations of the ceremonies of old, which, if the food supply permitted, might last a month.

The first reference to the Kumbangerai that I know of is by R. H. Mathews (Vol. X, p. 461, *A.A.A.S.*), wherein he called them Kumbainggeri. Radcliffe Brown referred to them in *Journal Royal Anthro. Institute*, LIX, 1929, July-Dec., pp. 399-415, and, not knowing of Mathew's work, I wrote of their language in *Proc. Pan-Pacific Congress*, 1923, Vol. I, p. 267, as Goombangerai.

During September, 1934, I met a full blooded Kumbangerai named Tom Drew, who stated he was forty-five years of age. He was an initiate, and said that he had been through the Wallangurra ceremony and thus became a Murrwan, but later he went through the Keeparra and became a Garumdah, and that there was a third ceremony called the Burbung which he had not been through.

The first ceremony mentioned probably is the equivalent of the Dalgai of the Kattung. It is a minor initiation ceremony resorted to when the youth attains the proper age and there are not sufficient candidates or the circumstances are not suitable for holding a Keeparra. The Keeparra I have previously described (*vide Proc. Royal Society N.S.W.*).

The statement that the Burbung is a higher rite than the Keeparra is rather startling, and requires further probing before it can be accepted, though I have no doubt as to the honesty of the man.

The Burbung so far as I can ascertain was first referred to by Mathews (*Proc. Roy. Soc. Vic.*, Vol. IX, N.S., p. 119) as the initiation ceremony of the New England tribes, and was considered as equivalent of the "Keeparra" of the Coast and the Bora of the western slopes and plains.

According to Mathews, the candidate has his attention drawn to the "Moomberra", but it is not suggested that it is interpreted for him. As the "Burbung" is a ceremony of tribes inhabiting country near the Kumbangerai, there is possibly some confusion that led my informant to believe it was another step upwards. It will be noted also that he had never been through it, and is not therefore speaking from actual experience. His "Moomberra", he informed me, was the centre figure of Fraser's plate of trees on Gloucester ceremonial ground, and he had seen one like it in the Australian Museum. He could give no meaning for the device, but said he was told he would learn the meaning when he went through the "Burbung". Hitherto I have never learnt of a meaning being given to any of the "Moomberra", but amongst the

Kattung the candidate had the Moomberra of his father.

There are some full bloods still surviving in the Macleay who are older than Tom Drew, and they might be able to furnish the solution. Ceremonies for increase of kangaroos used to be held by this tribe, and a corroboree was part of the ceremony. A rain-making ceremony was also held. To perform the latter they would go to a Burbung ground, where the Karaji would light a fire, around which all would sit with legs crossed and head down. The Karaji would sing a song slowly, and each in turn around the ring would sing it. They did not know the meaning of the words of the song, which suggests it was an importation. After the singing of the song they would all go through a motion with their hands as if pulling down the rain.

My informant's totem was the bandicoot, and he stated he would not kill it even if hungry. The Kumbangerai had the marriage class divisions, but they have already been described by Mathews.

It is evident that there is information still to be gathered about the manners and customs of our North Coast aborigines.

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## A Rock Shelter near Emu Plains, N.S.W.

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### RESULTS OF EXCAVATION.

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(By F. D. MCCARTHY, Australian Museum.)

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My attention was drawn recently by Mr. L. H. Preston, of Kingswood, to a rock shelter once used by the natives. It is situated in a rough, steep-sided gully, difficult of access, in the foothills of the main range, in a direction north-west by north from Emu Plains Railway Station. The gully is known locally as that of Wallaby Creek, and runs due east and west, taking a sharp turn to the south towards the source of the creek. The

shelter is in the south bank, and is some fifteen feet in breadth, six feet in height at the front and eight feet in depth. The roof slopes sharply from left to right, and also from the entrance to the floor at the back, while the actual stone floor falls away rapidly from the back. Thus it is really a concave hole in the sandstone face of the gully, the floor being built up some feet of loose boulders, humus and midden. It faces to the north, is very



sheltered, and the sun shines into it during the morning. The cave is about twenty feet above the creek bed.

With Miss E. Bramell, of the Museum, I visited the cave on Sunday, April 8, 1934. A great deal of the floor had already been excavated by Messrs. L. H. Preston, G. Nott, and G. Bunyan. The balance was dug out that day.

There was not a great deal of stone used for the making of implements, or of implements themselves, in the cave. All the pieces secured were scattered throughout the earth, and were not in

Chipped implements: 44 side scrapers of various types, some worked on one side, and some on both; a number are flat, others with an asymmetrical ridge; four asymmetrical crescentic scrapers (of the elouera type); four end scrapers and one concave scraper with two worked edges and a projection between; 51 points (14 left and 37 right, 11 having broken tips), varying from half an inch to two inches in length; one knife flake; four cores; one hammer stone; two quartz crystals. A number of these chipped implements



Rock shelter excavated near Emu Plains.

any particular layer. The material in all cases was derived from the gravels and water-worn pebbles, which are found in great quantity along the old bed of the Nepean River, which cuts across the range in this vicinity.

The following implements were secured:

One ground-edge axe, made from a pebble flaked along one side and butt, and a ground-edge axe flaked in shaping along both sides and butt. Both are probably basalt. A ground-edge skin-dresser was also found and a flaked pebble axe (not ground).

are made of a pale grey chert, and are beautifully finished, showing a strong resemblance to the typical chert implements of the Newcastle district. There is, of course, no connection between the two occurrences other than that the material used in each instance is particularly well suited to chipping, resulting in implements above the ordinary in workmanship.

In addition to the implements, fragments of a human skull and one tooth were found, a few bird and marsupial bones, and freshwater mussel (*Unio*) shells.

## A Bronze Statuette of Osiris

( By ELIZABETH KENNEDY.)

RECENTLY I added to my Egyptological collection the bronze statuette to be seen in the accompanying illustration. The Hero-god Osiris in this instance is depicted in mummy wrappings. Genuine Egyptian antiques are so rarely met with in this country that the fact that it was discovered in Sydney is interesting.

The measurements of the image are as follows: Length,  $3\frac{1}{2}$  inches; breadth,



$\frac{1}{2}$  inch at feet, graduating to 1 inch at the shoulders. The weight is  $2\frac{1}{2}$  ounces.

The god wears the tall White Crown of Upper Egypt, bearing the lateral plumes, surmounted by the Solar Disc. Osiris wears the Disc (Ra) because he

took over the powers, titles and attributes of the great god of the Sun, after a struggle which was waged for many centuries between the priesthoods of his (Osiris) cult and that of Ra.

Unfortunately, the top of the right hand plume has been damaged. The Uræus (the serpent emblem of ancient Egyptian divinities and kings, worn on the head-dress) may have been attached to the Crown at one time, as there is a small hole which suggests that such may have been the case.

The statuette has the usual false beard worn by Egyptian royalty. In the right hand is part of what probably was a crook (symbol of dominion), whilst in the left hand is the flail (symbol of power). Usually it is the reverse, *i.e.*, the flail in the right hand, crook in the left.

Although he has many aspects, Osiris is best known as the god, or king of the dead, and one of a trinity comprising himself, Isis (his sister-wife), and Horus (their son). Some say Ra was the father of Horus and not Osiris, but in this the two (Ra and Osiris) are one and the same.

Egyptian mythology informs us that Osiris was killed by his brother Set, who invited Osiris the King to a feast after his return from journeyings in other countries. Before the feast Set had had a beautifully ornamented chest made exactly to his brother's (Osiris) measurements. After the feast, Set had the chest brought out and informed the gathering that whoever the chest fitted could have it. One after another the guests lay down in the chest, but it fitted none of them. Osiris was invited to try. As soon as he lay down in the chest the conspirators, headed by the jealous Set, nailed down the lid. They then set the chest adrift on the Nile. It is said by some that this befell Osiris



in the twenty-eighth year of his life, by others the twenty-eighth year of his reign.

Isis (his wife) recovered the body at Bylos after many wanderings, and returned to Egypt, where she opened the chest and wept long over the body of her husband. Set heard of the recovery, and at length discovered the body in the chest where Isis had hidden it in a secret place whilst she went to find her son Horus, whom she had left at Buto. This time Set, in his jealous anger, rent the body into 14 pieces, which he scattered throughout the country. Again Isis began a search for her husband's body, and after many

weary journeys the fragments were collected.

Osiris was the first man-god, or hero-god, who, at the hands of the Divine physician and embalmer Anubis (the Jackal-headed god), was embalmed and thus rendered proof against bodily corruption. Hence Osiris is nearly always represented as wearing the clothes of the dead.

In the Egyptian Underworld, Osiris judges the hearts of the dead, and sends them (the souls) either to eternal rest and happiness, or, if the heart weighs unfavourably against a feather, consigns it to Set, who in the Underworld is the Devourer of Souls.

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## Aboriginal Poets as Historians

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(By ROY H. GODDARD.)

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THOUGH poetry is the highest expression of thought in the most beautiful arrangement of words, it is to the poets and not to the historians that we look for a record of the manners, habits, customs and everyday happenings among the people of a nation. The history of the world from the remotest periods has come down to us in the form of poetry. We know the ancient Greeks and Trojans through the writings of Homer. We get the true perspective of life of the Roman heroic age through Virgil. The Venerable Bede's *Historia Ecclesiastica* is one of the chief authorities for the history of England down to 731. Shakespeare gives us a better idea of the manners of the people and the events of the times than all the historians of the period rolled into one. One finds in the ancient ballads of the people, the songs the minstrels sang to the twanging of harps and the folk songs, more of human life and the people's ways than are discernible in the jotting of dates of a procession

of kings and chieftains, their battles and their private feuds.

I have often wondered why anthropologists who seek the manner of life of the Australian aborigines have not gone deeper into the poetry which the aborigines left us, in songs handed down from one generation to another. These have been preserved by the scribes who came after them more from curiosity than from a desire to perpetuate them in written language or to achieve fame for their authors. There is much in these scraps of verse which give us an insight into the manners of the natives of Australia. These dusky minstrels or, as one writer has described them, "Meistersingers of the Bush", have left a host of verses giving vivid descriptions of their times and their daily doings. Apart from the many I have come across from time to time, I have in my possession a collection of valuable data in manuscript and print, of which Mrs. Eliza H. Dunlop was the compiler and translator. It dates back for more than 90

years to a time when the natives of the land could be found in their primitive simplicity of manners and life. Mrs. E. H. Dunlop—who was my great grandmother on the distaff side of the shield—was a woman of refined culture, a lady of title in her own right, and a writer of no mean merit at a time when Australian literature was trying to emerge from the chrysalis stage, and writers of verse were a particular minority. Charles Thomson, the first Australian poet to get his "Wild Notes from the Lyre of a Native Minstrel" published, was known to her. Charles Harpur, spoken of as the first real Australian poet, lived near to her both on the Hawkesbury and the Wollombi. Nathan, the composer of Byron's "Hebrew Melodies", found in her an active collaborator. As the wife of Mr. D. Dunlop, Police Magistrate and Protector of the Aborigines, she had exceptional opportunities for studying the natives and their languages, and never missed a chance of looking after their welfare. Her sympathetic Irish heart went out to them in their troubles with authority and their gradual oppression. We owe to Mrs. E. H. Dunlop and her daughter (Mrs. Rachel Milson) and grand-daughter (Mrs. J. H. Bettington) the preservation of many aboriginal vocabularies, including those of the Wollombi tribe, the Murree Gwalda (Comilleroi) and seven other districts, the Marlwoorlee (Boulia, Q.), the Goa tribes (Diamantina River, Q.) and many other languages. These vocabularies are proving valuable today to researchers.

Mrs. Dunlop delved deeply into the mysteries which surround all primitive races, and made herself acquainted with their mythology—their gods and goddesses—with which their lives were atuned, and which fired their imaginations with all the classic elegance that belongs to those of Greece, Rome or Scandinavia.

Budgee was an evil spirit, an old fellow, bald headed with the exception

of a few grey hairs, his stature short and protuberant. He went to camps and ate all the meat without cooking it.

Yarree Yarwoo: A spirit with four eyes. He carried a large bag (goli) and got into it when cold. All sickness was attributed to him.

Milegun: A spirit destitute of hair. He had immense finger nails which he dug into their bodies, causing them intense pain.

Wabbooe: The greatest spirit of them all. He commanded the seasons and weather. His residence was in the North, and water of a blood colour sprang up all round him. When he wished the rain to cease he called out: "Carrea yalloo, colly yarrea." His stature was immense. So great a veneration had the aborigines for him that if a member of the tribe or any other tribe spoke irreverently of him, punishment of death ensued. He changed his residence to the skies, and the belief was that when he died the world would be destroyed by huge rocks which would fall from heaven. Mulla Mulla, his wife, lived in the South. A gin defaming her was punished in the same way as the men punished those who defamed Wabbooe. The belief was that when Mulla Mulla died darkness would rest upon the earth until her husband restored it. She presided over the night and her husband over the day.

Muree: A spirit residing in trees, emitting fire.

Wallatu was the god who presided over poetry. He also composed music. He came in dreams and transported the individual to some sunny hills, where he inspired him with supernatural gifts.

Among the Wollombi poets was one of exceptional merit. It was he who wrote "Nung-Ngun", which, through Mrs. E. H. Dunlop's translation, has gone round the world. Like the poems of the Japanese poets who hang their verses on the trees in cherry blossom time, or the Persian poets ("The Rubáiyát" of Omar Khayyám, for example), aborigines' poems consist of



one verse, and "Nung-Ngnun" is three poems in one.

Nung-Ngnun.

Nge a runba wonung bulkirra umbilinto  
bulwarra;  
Pital burra kultan wirripang buntoa.

Nung-Ngnun.

Nge a runba turrama berrambo, burra  
kilkoa;  
Kurri wi, raratoa yella walliko,  
Yulo, Moane, woinyo, birung poro bulliko.

Nung-Ngnun.

Nge a runba kan wullung, Makoro, Kokein,  
Mip-pa-rai, kekul, wimbi, murr ring kirrika;  
Nge a runba mura ke-en 'kulbun kulbun  
murrung.

Mrs. Dunlop versified the poem as follows:

Our home is in the gibber-gunyah,  
Where hill joins hill on high;  
Where the Turruma and Berrambo,  
Like sleeping serpents lie;  
And the rushing of wings as the wanges  
pass,  
Sweeps the wallaby's print from the glisten-  
ing grass.

Ours are the makoro gliding,  
Deep in the shady pool:  
For our spear is sure and the prey secure—  
Kanin, or the bright gherool.  
Our lubras sleep by the bato clear.  
That the Amygest's track has never been  
near.

Ours is the koolema flowing,  
With precious kirriki stored:  
For fleet the foot and keen the eye  
That seeks the nukkung's hoard,  
And the glances are bright and the foot-  
steps are free,  
When we dance in the shade of the karra  
kun tree.

(Glossary.—Gibber-gunyah: Cave in the  
rock. Turrana and Berrambo: War arms.  
Wanga: A species of pigeon. Makoro:  
Fish. Amygest: Whitefellow. Kanim: Eel.  
Gherool: Mullet. Bato: Water. Kirriki:  
Honey. Nukkung: Wild bee. Karrakun:  
The oak tree.)

The aboriginals marked their seasons  
as regularly as we do, and they had  
their spring poets who rejoiced in the  
return of sunshine and bright flowers.  
Here is a spring song which the  
Wollombi poet composed:

Curreele yananay curreeleba  
Yananay Youragungereebah  
Curreele yananay mingabawlay  
Warrinay curreelebah yanana  
Youragungereebah curreele  
Yananay. Poo.

Mrs. Dunlop translated this song  
and others which follow into prose,  
with the intention of versifying them.  
She wrote: "Very much more is con-  
tained in the few words they repeat so  
often than I can properly explain. I  
understand them, but it is impossible  
to convey their full meaning." This is  
the translation of the "Spring Song":

Go away, cold. Why tarry so long? Return  
into the blue sky.

Get behind the clouds, the spirits will let  
you in.

Why remain, cold? Let the bright sun shine  
forth.

Go away, cold, and remain with the spirits  
above.

Go away.

History is recorded in two poems,  
one the seeing of the first white men,  
who are taken for the spirits of their  
fathers haunting them. The next  
records the meeting with the first horse-  
man, likened to the fork of a tree.

Mirreearathay caumil agnaw thabbeemay  
mirreearathay

Bollerangawl ooroobinee buttherawawlay  
yananay

Caumilagnaw thabbeemay mirreearathay.  
Poo.

(The spirits of our fathers will not go.  
Why haunt us? Why frighten us? Go away  
into the bush. Go away into Bollerangawl.  
Remain in the clouds. Go away into  
Butherawawlay. Leave us, good spirits. Go.  
Go.)

Note: Bollerangawl—a mountain on the  
Namoi, where the aborigines suppose the  
numerous spirits they speak about reside  
occasionally; Buttherawawlay — another  
mountain in the same locality, the haunt of  
spirits.

Thooleenda gnummilla minna a lima  
Boonminnay

Thooleenda gnummilla waylourby bowagaw  
wee eermee.

(What is there? See what is it. It eats  
the grass. It is tied by a rope. What is  
beside it? A spirit? Is it a stump we see  
through the maze? It rests on the grass.  
See, it walks. It's like the fork of a tree.  
It's a spirit.)

Another step forward by the white  
man. The first ringbarking of trees  
is recorded by the aboriginal poet. It  
was noted that it destroyed the tops of  
the trees and the blossoms, thus de-

priving the bees of food. It also deprived the aboriginal of portion of his food.

Thooloo beethroorane gnaramoogoo gula  
gnaramoogo

Gwilana guiguignia thooloo buthroorane gna.

(Where are the bees which grew on these plains? The spirits have removed them. They are angry with us. They leave us without firewood when they are angry. They'll never grow again. We pine for the top of our woods, but the dark spirit won't send them back. The spirit is angry with us.)

These few poems show that the aboriginal poets marked events by the writing of verses which were sung at their camps and were carried from one tribe to another. By gathering more of these poems together and translating them we would be able to learn much of the early lives of the aborigines of whom we know so little.

The songs of the minstrels are dying out as the tribes move off to Never Never Land.

## Some Historical Facts and Outstanding Personalities of Primitive America

(By DON RAPHAEL MEDINA MATTEL.)

### PART II.

I will now touch lightly upon some interesting events in the history of the nations whose achievements enable us to see them in spite of the nebulous condition of the traditional history that surrounds them, and upon the wonderful men who founded their civilizations.

Ages before Cortez made an appearance the Maya Empire (called the Empire of Xibalbay), flourished and passed away, leaving traces of a civilization of such high order that we can assert it equals that of the Egyptian, Assyrian, and European of the Middle Ages.

From the consideration of the manifold artistic achievements of the Mayas and other American races springs to my mind a theory that may, or may not, be tenable. Only further discoveries can decide it.

As you know, the Mayas are supposed to have been ignorant of the use of iron. Nevertheless, their artisans carved the hardest rocks with a meticulous precision that it would prove a difficult task to a modern workman using highly tempered steel tools. The question arises, "how did they do it?" No iron has been found in the excavated

discoveries, and yet these discoveries show works which, without the use of iron, leave one wondering how they were accomplished, unless we admit the possibility of the art of tempering copper.

When we consider that the Maya artisans carved the hardest rocks, stone, crystal, agate, obsidian and jasper, with unbelievable artistry and accuracy, when we remember that solid blocks of stone, twenty feet long, ten wide, and five thick, were used for gateways, beautifully sculptured and cut with the most exacting accuracy through their entire thickness; and the same accuracy of detail is shown in the astonishing and intricate designs deeply cut on the walls of the great temples, pyramids, tombs and other architectural monuments; when we see the lace-like work on the human and animal figures made from precious stones, quartz, and other hard substances, so artistically cut and polished that no artisan of any age using diamond dust has surpassed, it seems unbelievable that such tasks could have been performed by the use of stone implements. Let us bear in mind that iron soon perishes in the



earth, and in the course of time leaves no trace.

In ancient Egypt it was understood that the use of iron was unknown, and it came as a surprise to discover in the tomb of King Tutankhamen many beautiful iron implements.

I am inclined, therefore, to admit the possibility that they knew the use of iron and steel.

The founder of the Maya civilization was Votan—one of the truly great men the world has produced. I will not say more about him today, because I referred to his achievements in a previous article.

After the Mayas came the glorious nation of the Toltecs. The founder was Quetzalcoatl, philosopher, scientist, legislator, artist, architect, astronomer, organizer of industrial arts, agriculture and commerce, founder of cities, and conqueror. His mind seemed to embrace all the possibilities of human endeavour.

By the force of his genius he founded an empire, inculcated in the conscience of his people the principles of humanity, justice, benevolence and courtesy, and abolished the revolting practice of human sacrifices.

Under his wise government the arts and sciences flourished: he founded colleges and taught the arts of agriculture. He founded hospitals and made provision for the old and helpless.

This epoch represents the golden age of the Indian races.

As you know, the disappearance of the Toltecs as a nation was sudden and mysterious. This has given rise to legends of a more or less fantastic nature, and it may prove of interest to relate one of them which was told to me by a chief of the Pipiles of Nicaragua, who claimed descent from the Toltecs.

"Once upon a time there was a powerful king in a far north country. He ruled wisely and well. He was just and merciful, and under his government his people were prosperous and happy.

"They were surrounded by savage and barbarous nations, who had the amiable habit of sacrificing the prisoners of war by cutting open their chests and throwing at the feet of their god



Peons, South America.

the bleeding, palpitating hearts of the victims. These savages often attacked them; but were defeated by superior organization and intelligence.

"This northern people worshipped the Great Spirit—Creator of all things, and Father of all men. They erected magnificent temples, and their religious rites and ceremonies were most impressive, their prayers and hymns were beautiful. When harvest time came the first fruits and most lovely flowers were laid on the altar of the Great Spirit in token of duty and gratitude.

"The king had two sons, whose dispositions were entirely different. The elder was violent, self-willed, and cruel. When hunting, he revelled over the sufferings of the game he killed, and gloated at the sight of the blood flowing.

"His brother, on the contrary, was kind and merciful towards men and dumb animals, and would never inflict unnecessary pain on any living being. Yet he was brave, a great leader in war, and expert in the use of all weapons.

"The time came when the old king felt his last hour was near, and he directed that his two sons should succeed him as joint rulers of the kingdom.

"As was natural, considering the difference in their natures, the two brothers found that on many points



A Modern Warrior of the Amazon Valley.  
(By courtesy of Sun Newspapers Ltd.)

they totally disagreed. But, owing to the tact and patience of the younger one, their differences did not come to an open rupture until an event took place that brought a crisis in their lives.

"After one of the wars with a cruel and vindictive nation there were a good many prisoners taken and the elder prince, in order to revenge the death by sacrifice of some of his own men taken prisoners by the enemy, decided to follow the example of the savages and kill his prisoners by sacrificing them in the same barbarous manner before the altar of the Great Spirit.

"Immediately, the younger brother protested against such sacrilege to their religion and outrage to their honour. The quarrel was like to have terrible consequences, as the elder brother, against all remonstrance, carried out his purpose.

"Thereupon, in order to avoid bloodshed, the young man called upon all those who loved their country's institutions and worshipped their god to follow him and find a new land in the unknown regions of the south.

"Six thousand went with him, and there followed weeks and weeks of marching through an unknown country;

over mountains and down ravines and across rivers with swift and treacherous currents; of fighting the jaguars in the mountains, and the deadly alligators when near to, or crossing rivers. After many weeks food became scarce, and the people became weak through fatigue and privation.

"One night as they camped, dejected and hopeless, a thick mist descended like an enveloping pall, and it persisted for three days. They could not proceed further on account of it. The prince began to think the Great Spirit had forsaken him. The people cried out in their anguish: 'Oh, Great Spirit, our Creator, show us a way, or give us swift death.'

"After that prayer the silence was suddenly broken by a vibrant, penetrating voice that had, nevertheless, a quality of sweetness and melody, singing a song like a pæan of victory. In a few moments the whole camp was astir.

"The prince ordered the singer to be brought before him. She was a maiden, beautiful as a flower; her glorious eyes scintillated like stars, her flowing hair shone in the moonlight. She advanced with such an air of dignity and conscious power that the multitude made way for her and, as she passed, bowed in reverence.

"She stood before the prince, and said: 'I have heard the voice of the



Aged Indian Woman.  
(By courtesy of Sun Newspapers Ltd.)

Great Spirit, oh king, and He bids me say to thee and thy people: "Be comforted; tomorrow follow the direction of the rising sun. I will direct and guard you, and you will found a great nation; but hear My words and remember them, and let your children's children and their children bear them in mind. If ever the people abandon the true worship and the principles thou hast taught them, and become corrupted by adopting the customs of the savages, the mist will descend, and in the mist they will perish."

"Next morning the sun rose in all its splendour. The people followed the maiden, who led them towards the rising sun. After two days' travel she stopped and, from a mountain height, she pointed to a magnificent plain covered with grass and flowers and the shining waters of a beautiful lake. The people, transported with joy, raised their hands in gratitude to the Great Spirit. Here, indeed, was a land of promise and abundance.

"They founded a kingdom, and it grew in power and prosperity beyond dreams—the Toltec Kingdom. And it lasted 400 years.

"But the doom of the race was at hand, and this is how it came to pass:

"The cruel and savage tribes that surrounded the Toltec nation combined to attack it. A terrible and long war ensued. The Toltecs were (as usual) successful, and the allied enemies were

making preparations to retreat. The king, incensed by the barbarous manner in which his men, taken prisoners, were sacrificed by the enemy, and also, no doubt, prompted by his own bloodthirsty instincts, decided to sacrifice all the prisoners taken by him in the same horrible fashion.

"The prisoners were made ready for the sacrifice. The first victim was a youth, handsome as Apollo. He was stretched upon the marble sacrificial table but, just before the obsidian knife descended on the naked breast, a voice pierced the air; a voice so powerful that it was heard by every one of the thousands there congregated, and yet conveying to the sense a melodiousness full of plaintive sadness. The voice said, 'Stop.' The executioner turned, his hand, grasping the knife, poised in the air; he beheld a maiden ascending the steps of the altar. She was lovely as the moonlit night, her eyes shone like stars, and the expression of her beautiful face portrayed the most agonizing fear and horror, as if she were beholding in the far distance a terrifying spectacle. She said: 'Stop, ere it is too late. Remember the warning. The Great Spirit prophesied the doom of our race at the first breaking of His command. I am bidden to warn you. If the knife descends on one prisoner, the journey of our race is ended.'

*(To be concluded in next issue.)*

## Queries

*[Very often important scientific data are lost owing to there being a lack of opportunity to obtain information or to set facts before authorities. Where such questions concern the wide field of anthropology, MANKIND will be pleased to elucidate them. We invite queries.]*

### THE TREE ON LEGS.

Recently there was a discussion on the meaning of the word "Taree". The question was left in the air. Can you help in elucidating its meaning?—A.L.

Taree appears to have derived its name from the fig trees which grew in the locality. The trees were of that variety

which let down their roots from the branches, and on this account the aborigines called the tree Taree. The word Taree means "leg", and these roots growing from the branches looked like legs and did ultimately become legs when they buried themselves in the ground. So Taree is "the tree that has legs", or "stands on legs".

### WRONG MEANING.

In a recent publication I came on the word "Woonoona", which was said to mean a "resort of young wallabies". Has the translator got confused between Boor-roo and Woonoo?—J.F.

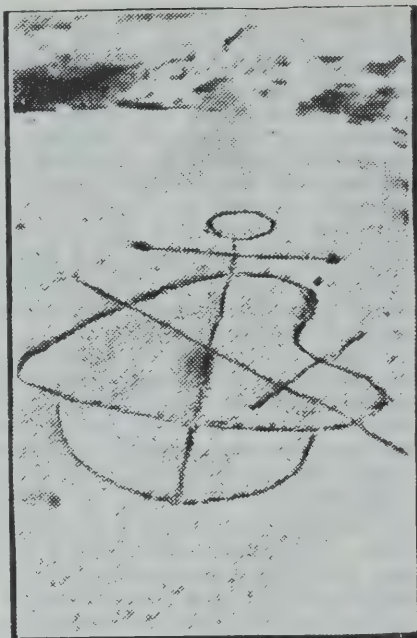


The word should be Wunoone. It has nothing to do with wallabies. It means "Run Now", and originated long after the settlement of the South Coast Woonoona flat from whence the place takes its name, being a "running ground" where sports were held, pedestrianism being the chief sport. There were many aboriginal sprinters in the early days, and it can easily be seen how the place got its name. The area was all known as Bulli until the place developed a name of its own.

#### ROCK DRAWINGS.

I have often heard Lawrence Hargrave referred to as an authority on rock drawings. Can you tell me of any work of his that touches on the subject of aboriginal art?—M.M.

The late Lawrence Hargrave, who was devoted to science and an authority on many subjects, wrote little on anthropology, though his travels in New Guinea in its wild untamed days and also in the North of Australia fitted him to do it better than most men. His writings on rock carvings were chiefly to point to early Spanish settlement. He took them all as symbols of Spanish conquest. Some of them are dealt with in his work on "Lope de Vega". The rock carving printed herewith was one of the last uncovered by him at Woollahra Point.



Compare this with some of the rock carvings within your own knowledge and then you will understand how confusion has arisen as to the genuineness of aboriginal art.

## Physiology in Anthropology

(By H. S. HALCRO WARDLAW, D.Sc., F.A.C.I.)

In anthropological studies attention is usually focussed upon peculiarities of the bodily structure or of the culture of some group of mankind. Both structure and culture, however, are subservient to function: they enable the organism to do something. The essential feature of a living creature is its activity.

In the evolutionary changes of bodily structure we see the organism adapting itself to a changing environment. These changes are extraordinarily slow. In the relatively extremely rapid changes of culture which are peculiar to man we see the organism

not only attempting to adapt itself to its environment, but also to modify its environment to suit its needs. The variations in this kind of adaptation form the most important distinctions between different races of man.

But why do we, in common with other living organisms, endeavour to adapt ourselves to our environment, or our environment to ourselves? Ultimately, no doubt, the attempt is made in the endeavour to survive. The efficiency of an adaptive process is measured by its survival value. The term survival, however, requires scrutiny. It does not mean the survival of the individual, because no adaptive

process has yet achieved this. Neither can it be applied to a species, because no existing species can be traced back for any considerable period. All existing species have descended from others, now extinct. The species, however, is a much more permanent unit than the individual.

It seems that the term survival must be applied to something more fundamental than the species. The common factor which man shares with other living things is the living matter of which the units or cells of his body are composed. This essential living matter is not to be supposed as identical in different living organisms, but in different organisms it shares certain features.

The study of these common features of living matter takes back to the dawn of life; to the time when living things were much more intimately related to their environment than are the forms of life existing today, and shared with this environment, of which they were a comparatively recent product, many of its characteristics. It is sufficiently obvious that the conditions which led to the appearance of living matter must have been favourable to its existence, although it would be futile to speculate on how these conditions came about.

In a nutshell, evolution may be defined as the attempt of living matter to preserve unchanged the conditions which led to its appearance. In view of the enormous changes which have taken place in living organisms and their environment since life appeared, this statement at first sight appears paradoxical. There is good evidence, however, that these profound changes have been accompanied by a preservation of certain primitive characters almost in their original state. One or two examples will illustrate this point.

It is generally supposed that the very early forms of life existed in the sea. In the meantime the composition

of the sea has undergone a considerable, if slow, variation. Living matter is very sensitive to changes in the composition of its immediate environment. The first adaptation of the living matter to this change seems to have been the organization of its molecules into larger units, thus exposing a smaller surface to the environment. The larger units thus formed, the ultimate units, or cells of living matter as we know it today, themselves become aggregated into groups; the beginnings of multicellular organisms, some of which have now attained such enormous complexity. The complexity has been the result of differentiation of specialization of groups of cells. That which concerns us at the moment is the superficial layer forming the boundary between the organism and its surroundings. This layer permits the deeper portions of the organism to be reached by the environment only through restricted areas. Finally, even to these specialized areas only selected portions of the environment were allowed access. In our own bodies, for example, exchange of material other than water, with the surroundings can take place only across the respiratory and alimentary surfaces. To the first of these surfaces we admit only the gases of the atmosphere, to the second only substances which we have selected as food.

From the chemical point of view adaptation consists of the development of a series of barriers between the organism and its surroundings. The essential units of the organism are thus enabled to continue their existence in an environment essentially primordial in spite of the changes which may occur in the external environment.

Another factor of the environment of considerable importance to the organism is the temperature. The activities of living things are the result of chemical changes. The rate at which chemical changes take place is very dependent on the temperature. An

organism unable to protect itself against variations in this factor may show a great range in the state of activity. During sufficiently cold weather its activity practically ceases. As the temperature rises it becomes increasingly active, up to a point, but dies at a temperature easily tolerated by animals which can control their temperature. Such an organism is at the mercy of its environment to a large extent.

The rate at which the chemical reactions of the body proceed is obviously not such a fundamentally important matter as the course which these reactions take. Nevertheless the highest groups of living organisms, the warm blooded animals, have attained control over this factor as well as over the chemical composition of their immediate environment.

Although man does not differ essentially from many other living organisms in the means by which he controls the composition of his environment, his

cultural development has given him an outstanding advantage in the matter of temperature control. In addition to his highly developed intrinsic mechanism for regulating the temperature of his body, he makes use of clothing, and of dwellings in which the temperature can be regulated. He has therefore acquired a very effective control over the rate as well as the course of the chemical changes which determine his activities.

Thus it is that all the complex achievements of physical and cultural evolution have one object in common: the maintenance of the fundamental units of living matter under conditions resembling those in which they had their origin. It is perhaps salutary for the anthropologist to reflect upon the thought that man with all his progress is that living organism which has been most successful in the conservation of its primitive characters. The more he changes the more stable he remains.

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## Proceedings of the Society

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APRIL 17, 1934

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Owing to the President, Mr. Keith Kennedy, being detained in council, the Vice-President, Dr. A. P. Elkin, opened the meeting.

Nominations for membership: Mrs. K. M. Cobb, Mrs. E. Small.

Members elected: Miss E. W. Corden, Messrs. K. L. Black, G. MacGrogan, F. Slater.

In his address on the West Indian Negro the lecturer, Mr. Harty, described the environment of the Negro on the Gold Coast of Africa, and the harsh, cruel treatment meted out to the slaves. The Negro, he said, suffered a tremendous handicap in America on account of the attitude of the Europeans. Their position in America on release from slavery was one of ostracism and segregation. These aspects of their life are apparent in the writings of Negro authors, and in their beautiful music. This latter is perhaps their greatest contribution to our culture. Music is a very intense

and essential part of their life, and is their most effective mode of expression. They are all naturally musical, with an innate feeling for harmony. Where the Negro has been given equality and ownership of property he has proved his ability to apply himself. In the West Indies, under British rule, there are Negro doctors, lawyers, judges, and administrators. The Negro is emotionally of a religious nature. He has not proved himself to be a business man. He is possessed of remarkable powers of adaptability, both physically and mentally. He has a notable generosity of character, is healthy and prolific, and is able to stand climatic changes. Few traces of his primitive life are found today, although voodoo, sorcery and magic, is still of importance in Haiti.

A vote of thanks was given by acclamation, and the meeting closed on the motion of the chairman.



## MAY 15, 1934

Nominations for membership: Mr. Chaseling, Mr. N. Amos.

Members elected: Mrs. K. M. Cobb, Mrs. E. Small.

The meeting, called the Thorpe Memorial, took the form of a members' night. Mr. R. Turner read a paper embracing the use of motifs in Australian aboriginal art for commercial decoration, the method of making stone spear-heads, two unusual iron-stone implements probably used for opening oysters, and the use of the term *dipoonga*, the Port Stephens name for the fish-hook file, as a general name for this implement. In the discussion that followed an objection was raised by Mr. F. D. McCarthy to the use of aboriginal names, as suggested, for stone implements, because they were restricted to one tribe, and classification necessitated a term which indicates both the shape and function of the implement. The President drew attention to the fact that it was not always possible to ascertain the function of an artifact unless actually seen in use; this often prevented classification according to function.

A paper by Mrs. K. Kennedy described aboriginal kitchen-middens at Careel Bay, Pittwater, and a workshop on Avalon Beach. A discussion followed upon the material used for stone implements between Barrenjoey and Manly.

Mr. R. H. Goddard exhibited a series of nose-bones and bone gouges from the Kimberleys, W.A.

Mr. C. G. Kilpatrick exhibited a map of an arrangement of stones on the summit of Endrick Mountain, South Coast of N.S.W. He described the formation in detail, and stated that the area should be declared a reservation.

Mr. F. Hine reported having seen rock carvings of waratahs in the Patonga district. He exhibited two ground-edge axe heads found on his property.

A paper, by Mr. W. G. Walton, described rock carvings on North Head, Port Jackson. A very interesting discussion followed, during which attention was drawn by Mr. J. D. Tipper to the references to the various groups in the recent map of the Northern Suburbs and Hawkesbury watershed, issued for bush walkers by the Railway Commissioners. Many groups of carvings, it was reported, have been seriously defaced after attention has been drawn to them. Mr. Holden stated that severe penalties were imposed upon persons damaging rock-carvings in Kuring-gai Chase. It was moved by Mr. J. D. Tipper, and seconded by Mr. C. G. Kilpatrick, that the Railway Commissioners be asked to withdraw references to rock-carvings in the future issues of the Northern Suburbs hikers' maps, and that no more copies of the present issue be sold. The resolution was carried, and the meeting closed.

A special meeting, which was to have followed, was deferred for one month.

## SPECIAL MEETING, APRIL 17, 1934

This meeting was called to discuss a motion moved by Mr. R. Turner regarding the constitution.

An account is recorded in the minute book of the Society.

## JUNE 19, 1934

The President occupied the chair.

Nomination for membership: Miss C. Wedgewood, Miss V. Mace, Messrs. J. L. Taylor, R. J. Wallivork.

Members elected: Messrs. Chaseling, N. Amos.

Miss C. Wedgewood then delivered her lecture "Canoes and Sea-Faring in Manam". There are between 3,000 and 4,000 people on the island, of western Papuan type with semitic features. Both men and women are gardeners. The men do the fishing with large traps, nets, and spears, and also build the houses and canoes. A great deal of trading is carried on with the mainland, sago being secured in this way. Pigs are only eaten at feasts, or on other important occasions.

The construction of the trading canoes was described in detail. A tree is selected in the forest, felled, and the log hauled to

the village. It is allowed to season for some months. Previously shell adzes were used to hollow it out, but steel implements have now taken their place. The stern is carved in the form of a human, dog, or crocodile head. The canoes are of the outrigger type, with a high mast, a long oblong sail, and a platform amidships. Every precaution is taken to see that every detail is accurately made and finished, the various parts being fitted together and dismantled a number of times for this purpose, and to note the progress made. So also great care is taken to drive away evil spirits. The canoe hull is hardened and blackened by fire, then painted with red ochre smeared over a coating of coconut milk. An elaborate mark, of which each owner (headman) has his own type, is secured to the top of the mast. Special songs are sung, dances performed, and magic rites are



carried out at various stages of construction, and at the launching. The canoe is pushed into the sea apparently unmanned, but two boys, who are hidden in the hull, jump up and throw many small sticks into the water. Now that the evil spirits have been thus drawn away, they paddle it back to the beach. Those who assist in the canoe building are rewarded with food and gifts of tobacco, betel nut, and so on. On the return of the canoes from a trading

voyage the valuable objects secured (dogs' teeth, boars' tusks, gongs, etc.) are inspected by the villagers. Each man has a trading partner in the community visited. A great feast is held, and a large cake of sago and coconut is divided up between the workers; one is also given to the women and to the children.

A vote of thanks was passed by acclamation.

The special meeting was again deferred.

### JULY 17, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for membership: Miss D. M. E. Johnstone, Mr. G. K. Roth.

Members elected: Miss C. Wedgwood, Miss V. Mace, Mr. J. L. Taylor, Mr. W. J. Wallivork.

Dr. A. P. Elkin, Professor of Anthropology, University of Sydney, delivered an address entitled "A Policy for the Aborigine".

Prior to outlining his policy, Dr. Elkin summarized the organization of the Aborigines, and stressed the importance of their kinship, legal, totemic, and territorial groupings. The native, he said, is a human personality, civil and courteous when properly treated, and must be regarded as a human personality like ourselves. His secret life is an important cohesive factor in his organization, and it must be fully understood by those with whom he is in contact. It comprises initiation, increase, and historical rites. The Aborigines had an organization for life, complete in many aspects, adapted to their social, economic and geographical surroundings and needs.

The advent of the Europeans caused a tremendous economic change in their environment, but has not assisted them to make the change in their culture to re-adapt themselves to the new conditions. Instead, a policy of their exploitation has been followed by Europeans. The men have been worked without adequate return. A traffic in their women has been participated in, which has contributed greatly to the breaking up of their family life, and has been the cause of many clashes between the two races. The marriage of a white man with a black woman imposes duties upon the husband which few of them fulfil. Revenge parties are organized by the Aborigines, which result in the death of Europeans interfering with their women folk. For this they are punished. An attitude of scorn and disregard of native customs and rights has accompanied this racial contact, with an invasion and occupation of tribal lands and destruction of their sacred grounds. Portions of native reserves have even been alienated for mining leases, as at Tennant's Creek.

The time is long past for the adoption of a positive policy of mutual advantage to whites and blacks, and is now more urgent than ever. It must have some relation to the organization of the aborigines, especially to their judicial, political and religious systems, which allowed them to exist just as our own enable us to.

The Aborigines must be given a livelihood. The Government must open up reserves for them, upon which cattle stations and farms are to be established, where they can also live their own life if they desire to, so as to keep them away from the townships. Their sacred sites should be reserved on alienated land, where the native could go each year. They must be trained in practical work (carpentry, farming, cattle raising) and taught the meaning of our work and why it is done. They must be taught to understand our values. We must not, however, make them imitations of whites, but rather develop their own personality and talents.

An administration must be set up with a Department of Native Justice, composed of trained officers, men of tact and courage, and of wide practical experience, who understand the problems associated with racial contact. Judges should visit the various districts into which North Australia should be divided for purposes of administration, and should be assisted by a trained anthropologist able to assess the implications of each case. Native languages should be used and the greatest care exercised in the selection of witnesses. In each of the districts there should be a resident magistrate, and patrol officers with certain magisterial powers. The system of having the police as links between the Aborigines and whites, which is unfair to both races, should be abolished. The missions have attempted to change the fundamental ideas of the natives in a sincere manner, but usually in ignorance of the real nature of the problem.

The Chairman, while thanking the lecturer, drew attention to the great benefit Dr. Elkin has conferred on Australia in formulating a concrete policy for dealing with the aboriginal problem. A vote of thanks was then carried by acclamation, and the meeting closed.



## AUGUST 21, 1934

The President, Keith Kennedy, in the chair.

Nomination for membership: Mr. C. C. Towle.

Members elected: Miss D. M. E. Johnstone, Mr. G. K. Roth.

The following resolution, to be submitted to the Minister for the Interior, Canberra, was passed: "The Anthropological Society of New South Wales hereby begs that (1) serious consideration be given to the administrative and judicial systems of North Australia applying to the Aborigines; (2) and that the Aborigines at present under sentence of death be reprieved." The Rev. Rettick spoke in support of this resolution, which had been formulated by the Council.

Mrs. W. A. (Mary) Gilmore, in her talk, "My Recollections of the Aborigines", dealt briefly with the various aspects of the life of the tribes that lived in the Riverina when she was a girl. Amongst these matters were the sanctuaries which the Aborigines had reserved for the natural increase of various mammals, birds, and fish, used for food; hunting was not carried on in a locality where a ceremony was to be held for some time before it took place. The construction of fish weirs of stone and trunks of trees was described in detail, and the method of making dug-out canoes and the planting of seeds when gathering

seed-food from growing bushes were also described. She spoke, too, of the ruthless and indiscriminate killing of game and fish by the whites, thus decreasing the food supply of the natives. A detailed description of these matters is given in the book "Old Days, Old Ways", by Mary Gilmore, to which members are referred. After the lecture two of her statements were discussed. One was the use of dug-out canoes so far south, and the other was the planting of seeds by the Aborigines, which is unusual.

Mr. J. D. Tipper, in his paper entitled "Incidents in the White Occupation of Australia, with particular reference to the County of Cumberland", gave a detailed account of the contact of the Aborigines of Port Jackson with the whites, from the earliest records. He sketched the history of white settlement in the Sydney district, and dealt with the rock-carvings on Muogamarra Research Station, a great number of which were seen by those members who attended the excursion on August 26. Mr. Tipper also described the flora of the area, for the station has been set up to carry out research upon the cultivation of native plants. A very fine series of lantern slides were shown.

A vote of thanks to Mrs. W. A. Gilmore and to Mr. J. D. Tipper was passed by acclamation.

## Notes and News

During the vacation Mr. Carlyle Greenwell organized an expedition to Mount Irvine to investigate an aboriginal bora ground reported some months ago. The party travelled by cars as far as Tallylush, using Mr. H. G. Meek's shooting box as a base camp, thence proceeding on foot through rough, hilly country covered with dense undergrowth, which necessitated heavy climbing at times. At the four-mile peg a natural tessellated pavement about three acres in extent was observed. This particular formation is sandstone in regular prisms or rectangles, the intrusive mass along the divisional vanes or jointing is chiefly iron, and in some places the sandstone has been converted into a kind of lustrous quartzite rock. At a lower level a large saucer-like hollow was observed, measuring 18 feet in diameter, with a vein of ironstone forming the lip. Considerable weathering has taken place, elevating the ironstone about two feet from the floor of the circular hollow. Several markings were noted, and on the northern side an excellent carving of a female aborigine measur-

ing 3 feet by about 18 inches; approximately two inches from the left foot of the figure is an emu pad, and six feet to the southwest two boomerangs of normal size. Also, spear grooves were observed. From the numerous spear grooves and rubbing stones it was suggested that this spot may possibly have been visited occasionally as a ceremonial ground, certainly not a feeding ground. Numbers of caves in the vicinity were inspected, but there was no indication of occupation by Aborigines. Dr. Faur's Rocks were inspected—once a place of interest to ethnologists, more particularly the aboriginal punchbowls—now turned into a camping spot for tourists. The punchbowls have been filled up with stones and broken bottles, and there is litter everywhere.

On August 29\* an anthropological expedition, organized by the Board of Research of the University of Adelaide, returned to that city after carrying out important scientific work amongst the Dieri and Wonkaguru. Professor J. B. Cleland said that



this was perhaps the last occasion on which a scientific expedition would be able to examine these people, and it was very necessary to make records before they completely died out.

Mr. S. R. Mitchell, of Melbourne, has sent word that he has just received a parcel of ethnological specimens sent to him by Mr. K. G. Godard, Nicholson Station, East Kimberleys. He has also added to his collection a fine series of stone spear-heads in various materials, and other objects, presented to him by Mr. H. R. Balfour, who gathered them at Kunmunya, Point George IV.

Dr. Thürnwald, who has been carrying out anthropological work on the Sepik River, Mandated Territory of New Guinea, was recently in Sydney and attended the Society's meeting held on September 18.

Mr. H. Amos, of Tasmania, who was recently elected a member of the Society, is stated to possess a well selected collection of artifacts gathered from Tasmanian kitchen-middens.

During the last few months a series of 500 specimens, representing Polynesia and Micronesia, have been placed on exhibit in the ethnological galleries of the Australian Museum. Previously these areas were not well represented. Included is a specimen of stone wheel-money from Yap, Caroline Island, presented by the Geological Department of the University of Sydney. It measures 3 feet by 2 feet by 6 inches. There is also a very fine kava bowl from Samoa. Other specimens of interest are a ceremonial adze from the Austral Islands and a large series of sharks' teeth weapons with a suit of coir armour used by the Gilbert Islanders. A considerable number of specimens have also been added to the Solomon Islands exhibit, and the Australian Gallery has been re-arranged and specimens added to it.

On July 22 members of the Society made an excursion to view some aboriginal rock-carvings near Uloola Falls, National Park. The return route proved rather strenuous, and there were some doubts as to whether the party was on the right track. However, after an enjoyable, if rather tiring, walk, Audley was eventually reached. Mrs. Basedow, widow of the late Dr. H. Basedow, was amongst those present.

On August 26 an excursion, under the guidance of Mr. J. D. Tipper, was undertaken by members of the Society to inspect the rock carvings of Muokamarra Research Station. Mr. Tipper went to a great deal of trouble to assure those present of an enjoyable and instructive day. Well over



Professor A. P. Elkin, M.A., Ph.D.,  
President-elect, Anthropological Society  
of N.S.W.

(Block by courtesy of Sun Newspapers, Ltd.)

one hundred carvings were examined in a number of groups in the area. The Society is supporting Mr. Tipper's efforts to have these groups preserved, and he is to be congratulated on his efforts to protect them. The station was set up with a view to carrying out research and experiment in the cultivation of our indigenous plants, and has already produced some remarkable results.

## QUARTZ ARTIFACTS.

(Extract from a letter sent to Mr.  
R. H. Goddard by Mr. S. R. Mitchell.)

My recent trip to South Australia was quite a good one. After a few days in Adelaide I drove to Broken Hill, going out to Bimbowie Station for chialtolite, etc. I collected quite a lot of ethnological and mineralogical material for the museum. Near Burra I obtained quite a lot of crescents, several pirries and worn-out tuhla. At Olary I got a series of interesting quartz scrapers, which are characteristic of many of the camping sites in this district. Quartz was used far more extensively than we realize. You will find this is so in some of your camping sites if you make a careful examination. Quartz, being so intractible, does not show much evidence of use, consequently it is usually overlooked. We got a number of crescents and thumb-scrapers of this material. At Lake Burrumbeet I located a fresh blow and got some sixty crescents, a large proportion being of tachyllite.